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READY FOR SCHOOL

Mother's love goes with them

. 39, No. 32

MAY 8, 1957

CENTS

Flower Show

THE SPRING FLOWER SHOW in the Phipps Conservatory, Pittsburgh, annu attracts thousands of people from all over western Pennsylvania. Judging from number of children present, the show is a popular family adventure.

The show is worth driving a long distance to see. Almost every spring flowe on display—the tulip, daffodil, narcissus, hydrangea. And of course the glor Easter lily literally steals the show. Skillful workmen make the display even n lovely by arranging the flowers in natural settings.

The arrow-guided tour brings the people back to the front door through wh they entered. It's hard to guess what's on their minds as they leave the conservat

ONE YOUNG FATHER and mother left no doubt in the mind of anyone within shot as to what they were thinking and wanted their children to think. The par led their two children to two wooden benches that stood by the front entrance. Th unmindful of the crowd surging by, the four of them stood there, holding hands, read aloud, like a little prayer of gratitude for what they had seen, the words car into the wood: "Thank God for a garden, be it ever so small. Thank God for and sunshine over it all."

—ROBERT H. THURA

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THE CHURCH IN THE NEW

Revolt aided Hungary's churches

Larger church attendance and "new opportunities for evangelization" have resulted from the abortive revolt in Hungary last October, Dr. Robert Mackie said in Geneva last week. Dr. Mackie, chairman of the World Council of Churches' division of interchurch aid and service to refugees, had just returned from a visit to Hungary in which he met with Protestant leaders.

Restoration to office of Lutheran bishops Lajos Ordass and Zoltan Turoczy has given that church good leadership, Dr. Mackie reported. The two Lutheran leaders replaced Communist-supported bishops Laszlo Dezsery and Lajos Veto, who resigned.

The Reformed Church, largest Protestant group in Hungary, is facing a serious problem of leadership, Dr. Mackie said. Reformed bishops Albert Bereczky and Janos Peter who were said to have strong Red ties "handed in their resignations several months ago," Dr. Mackie explained. "No meeting has yet been held to consider their resignations."

Meanwhile Dr. Ladislaus Ravasz, who had been ousted by the Reds in 1948, was restored as ministerial president of the Reformed Church. In February the Communist Kadar regime compelled Bishop Ravasz to "withdraw from ecclesiastical activities." He is now living at his country home. Bishop Elemer Gyory is acting president.

"Luther" draws big audience

When the film *Martin Luther* finally got on television in Chicago on April 23, more than 55 per cent of the people who had their TV sets turned on tuned it in, according to an American Research Bureau rating. Shown under commer sponsorship on a Tuesday evening at o'clock, *Martin Luther* got a rating 28.2 while three other stations on the at the same time had 8.9, 8.8 and ratings.

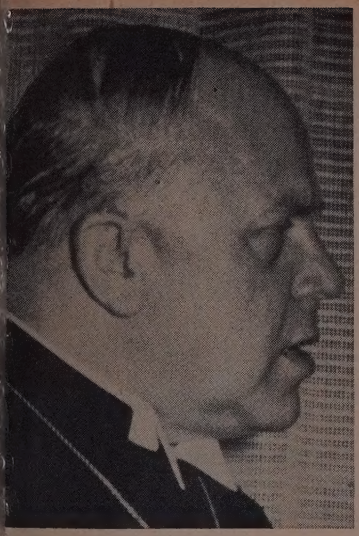
The film had aroused controversy a Roman Catholic pressure had ca cancellation of a showing sched by Chicago *Tribune* station WGN shortly before Christmas. Compla charging WGN with censorship and b ing to sectarian pressure were mad the Federal Communications Com sion.

Television premiere of the film t place in Milwaukee last month, whe also drew a large audience. The Chi showing was over station WBKB u sponsorship of Community Builders, same organization that had planne sponsor the December premiere. Bec of the favorable reception, a spokes for the sponsors said they planne show the film at least twice more in Chicago area.

Three continents on Lilje tour

North and South America as we Europe will see and hear Bishop H Lilje of Hannover, Germany, duri three-month itinerary this summer. H will preside at the Lutheran World eration's Third Assembly at Minnea Aug. 15-25 and will be occupied speaking engagements and meetings f mid-June to September.

Prior to his arrival in the U.S. on 29, Bishop Lilje will dedicate the Lutheran Church of the Resurrectio Caracas, Venezuela, on June 16 and preach in Bogota, Colombia, on June The Venezuelan project has been



LWF PRESIDENT
Bishop Hanns Lilje

ed by LWF's Committee on Latin erica and includes church, parsonages the four pastors, and a boarding e.

the U.S. Bishop Lilje will address h conventions of the Augustana Evangelical Lutheran churches, as as the Lutheran Student Ashram. will participate in several conferences sored by the World Council of rches. Among places where he will ch are Raleigh, North Carolina, and eeling, West Virginia.

C film under way

Movie cameras and sound equipment be moved into the Lutheran Church se in New York for several days this nth to shoot scenes for the documen- film *A Living Church.* The film be shown widely this fall in conjunc- with the opening of the 40th anni- sary observance of the United Lu- an Church. It will depict ways in which boards, agencies and institutions of the ULCA and its synods help congregations carry on their ministry.

Selected to portray for the film a "typical mission church" in an average community is St. Paul's Church, New City, New York—a 50-year-old congregation which isn't a mission. The church recently moved from Nanuet to New City and has a suitable new building. The fire house in the Rockland County community is being used as the site for the first services of the "new mission." Pastor William Hammann and hundreds of parishioners will be seen in the film.

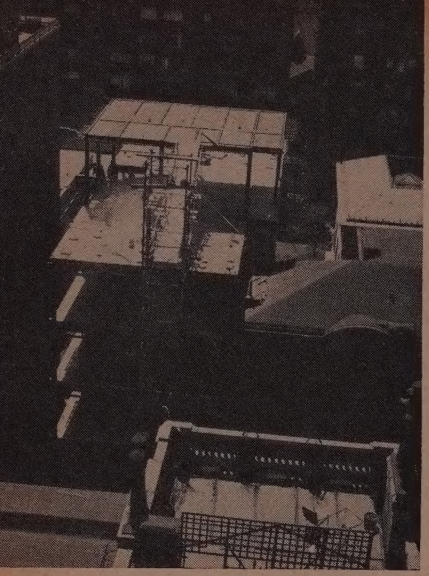
College scenes will be filmed at Wagner College on Staten Island. Appearing in church headquarters scenes will be many church leaders, including the ULCA president, Dr. Franklin Clark Fry. The film is being produced by Louis De-Rochement Associates, same group that produced *Martin Luther.* Lothar Wolff serves as producer and Dr. Henry Endress, ULCA stewardship secretary, as associate producer.

Social missions staff named

Alterations in the evangelism program and other staff changes during recent months have resulted in an almost-complete turnover of the full-time personnel of the ULC Board of Social Missions. After the retirement of Dr. C. Franklin Koch as executive secretary, the board called as his successor Dr. Harold Haas, who took office early this year.

Dr. Francis Shearer early this year resigned as secretary for inner missions in order to head the Pennsylvania Ministerium's inner missions program. No successor has been named.

When the board held its quarterly meeting at New York last month, a long list of ballots faced the members. As an associate secretary with Dr. Harold



PROGRESS IN NEW YORK

Shot from rooftop of nearby building shows construction of addition to Lutheran Church House. Roofs of Morgan Library and present church headquarters are at right, center. (*PRT photo*)

C. Letts in the department of social action, the board called the Rev. Rufus Cornelsen, pastor of Emanuel Church, New Brunswick, New Jersey. The position is a new one, established because of the expanding program of the department. Pastor Cornelsen has been at New Brunswick since 1942, has gained prominence through his work in labor relations.

Stackel to head evangelism

As acting director of evangelism, the Board of Social Missions named Dr. Robert W. Stackel, who will in October complete his two-year term as head of the church-wide Lutheran Evangelism Mission. Dr. Stackel will serve only until June 30, 1958, under terms of the new appointment.

As associate director of evangeli the board chose the Rev. Clifton Weihe for a term running until June 1961. Pastor Weihe has been associa with the board's evangelism progr since 1949. The board accepted with gret the resignation of the Rev. E. D Click, who along with Pastor Weihe been associate director of the LEM. P tor Click will serve until Jan. 30, 19 then expects to return to the parish m istry.

Under terms agreed upon by the cial Missions Board and the Execut Board in accordance with actions of recent ULC convention, the continu evangelism program after LEM ends fall will be spurred largely through s odical efforts. The number of regio directors is to be cut to four, instead eight as at present.

To serve as regional directors for 1958-59 period the board named Rev. Walter E. Bock, the Rev. Geo A. Housewright, and Dr. James A. K ler, Jr. A fourth will be selected la Pastor Bock's present headquarters in New York, Pastor Housewright's Kansas, Dr. Keisler's in South Carolin

CIF re-elects officers

Dr. Edmund F. Wagner, ULCA tr urer and president of the General Re and Utilities Corporation of New Yo was elected last month for another te as president of the Common Invest Fund. Shares in the fund are held boards, agencies, synods, congregati and institutions affiliated with the ULC Current investment totals $4.3 million

Re-elected with Dr. Wagner w Walter W. Ross, vice president; Cha J. Gable, treasurer; Carl A. Warden, retary and comptroller; and Dr. Geo F. Harkins, assistant treasurer and sistant secretary.

res in the CIF were issued 39 hs ago at $10. Current value has ed $12.57. Directors declared a erly dividend for the first three hs of 1957 of 11 1/3 cents per share.

olics warned about Graham

angelist Billy Graham is "a danger e faith of all Roman Catholics who to him," declared the Rev. John elly, director of the National Cath- Welfare Conference's information au. The priest's statement was pub- d in the May issue of the Roman olic *Homiletic and Pastoral Review*, agazine for priests.

oman Catholics should be warned st attending the evangelist's New . crusade, which opens at Madison re Garden May 15, the priest said. should also shun his TV or radio dcasts and his published works.

. Graham's sermons are based on e" and "incomplete" teachings and "mixed-up ideas," Father Kelly e. "So well constructed are his ser- s, so interwoven is true and false rine, so forceful and persuasive is elivery that even a fairly well in- ted Roman Catholic may be de- d."

he priest praised the organization efficiency of the Graham campaigns said his warning was issued because d been estimated that Roman Cath- attendance at the New York rallies ld be "close to, if not in, the five- e bracket." Since these are "defi- y Protestant services" they are out-of- nds for Roman Catholics. Father y suggested imitating Graham's fication, zeal and organization" and , "Most of all, we should all pray for y Graham."

New York, Graham headquarters they would appreciate the prayers.

Cross stirs controversy

Inclusion of a tiny cross in the emblem to be used in connection with Minnesota's 1958 statehood centennial (*see cut*) has aroused controversy among Protestant, Roman Catholic, Jewish and civic leaders in that state.

DISPUTED CROSS
Is it an affront?

Among those favoring deletion of the cross is Dr. Oscar A. Benson, president of the Augustana Lutheran Church and a Minnesota resident. "To have the cross on the emblem . . . which is supposed to represent every citizen of Minnesota is to discriminate against those citizens to whom the cross is not a symbol," the Augustana leader said.

Favoring the cross was Roman Catholic Archbishop William O. Brady. Noting that "spokesmen for our Jewish brethren" had said that the cross was "an affront to non-Christians like themselves," the prelate asked, "Can we erase from history the part that the Cross of Christ played in Minnesota's beginnings?"

Civil liberties advocates, humanists and atheists who "pretend to be worried about church and state relationships cannot

forever fool the public with their self-made bugaboos," the archbishop said. "If we must trim the facts of history to suit the others, then we deny not only our heritage but our faith."

The state's centennial commission delayed a decision on whether to keep or remove the cross from the emblem.

Vatican bars audio-visuals

Films, recorded music and canned sermons don't belong in church, the Sacred Congregation of Rites in Rome sternly warned all Roman Catholic clergy this month.

Even films intended to make catechetical instruction more comprehensible are barred from churches, the edict said. Phonograph records and tape recordings may not be used to supply music for religious services, even in the absence of organist or singers, the instructions stated. Tape-recorded talks or sermons may never be used—even when a priest is unable to preach because of age, illness or other infirmity.

The directives made it clear that mechanically reproduced music is forbidden inside the church before or after services as well as during them. They further urged that mixed choirs be permitted only in exceptional cases when not enough choir boys or male voices are available.

Organization is overemphasized

"An idolatrous worship of organization" is developing in America, William H. Whyte, Jr., told the Associated Church Press at its Philadelphia convention last month. Mr. Whyte is assistant managing editor of *Fortune* and author of the recent best seller *The Organization Man.* The ACP is made up of editors of 148 Protestant periodicals in the U.S. and Canada with a total circulation of more than 13 million.

UNUSUAL OKLAHOMA CHURCH

Contemporary style marks recently c pleted building of Lutheran Church Redeemer (Missouri Synod) at Cush

Insistence on belonging to a grou a primary motive today in choosin career, joining a church, selectin school, or moving to the suburbs, Whyte declared. The "organization m identifies himself with the group and it make his decisions for him. Large porations particularly exercise a "su form of tyranny" through this trend said. "It is hard to resist the press of people who want to help you," Whyte added, but it leads to loss o dividual creativity.

This trend toward organization duces the importance of the individ and is found in a quasi-religious f even in churches, the author stated.

In business sessions, the editors affirmed their opposition to any mov send official U.S. representation to Vatican. Elected as president for a t year term was Peter Day, editor of Episcopal *Living Church.*

Spiritual healing advocated

In Protestant churches, "spiritual h ing is the neglected part of our religi

fred W. Price of Philadelphia told CP meeting. "Sane Christian heal- carries out the "clear command of ord to heal the sick," the rector of ephen's Episcopal Church said. By ng with physicians and psychiatrists urch can help God "take over" and both physical and mental healing sses effective, he urged.

weekly healing services at St. en's Church, "some doctors even the pews with their patients," Dr. stated. He reported that "hundreds es of organic, functional and mental e have been attested by laboratory X-ray tests, from colds to cancer, arthritis to chronic alcoholism, earache to epilepsy, from mental ssion to mental derangement."

. Price insisted that the historic tian churches have full resources for opment of a healing ministry, saying ovements such as Christian Science vangelistic healing missions gained aring largely because the churches been lax in using the power at their sal.

Chicago, the American Psychiatric ciation announced that sessions on on and psychiatry would be held nnection with its annual meeting on 13. Presiding will be Dr. Kenneth l, president of the National Acade- f Religion and Mental Health.

control bill killed

oman Catholic pressure resulted last th in defeat of a measure which d have eased Connecticut's 78-year- an on birth control. After the state e of representatives had passed by a 58 vote a measure that would have ved physicians and hospitals to pre- e birth control devices for married en whose health would be endan- d by pregnancy, the state senate by a voice vote rejected the bill. Several previous bills have met a similar fate.

Rep. Thomas J. Kerrigan of Hartford stirred the hottest debate when he argued that "legislators and doctors have no right to tamper with God's law." He said the birth control bill would mean an increase in divorce and lead to "race suicide." Rep. Charles R. Nash retorted that "the gentleman from Hartford is full of bull." He cited the "hypocrisy" of opponents who "have twisted this bill around like a German pretzel."

Only public mention of the Roman Catholic stand came from Rep. Mary Q. Fahey of Torrington, who noted that the church had been called the bill's "strongest opponent." She said the church "has a right and duty to oppose what is indecent and immoral."

Massachusetts and Connecticut are the only states which prohibit doctors from giving birth control information for health reasons. The Connecticut law was passed in 1879.

And so forth

Returning to the U.S. after seven years' service in Germany for LWF, the Rev. Carl Mau was presented with West Germany's Cross for Meritorious Services and with the Wichern Medal of the German Inner Mission. Mr. Mau will become pastor of Luther Memorial Church (American Lutheran Church) in Tacoma, Washington.

Of the 1,886 colleges and universities in the U.S., 744 are controlled by religious groups, the Office of Education reported. Protestants maintain 474, Roman Catholics 265, and Jewish groups five.

More than 133,000 migrant workers were aided by Protestant church programs in 1956, an NCC report said.

WASHINGTON

By ROBERT VAN DEUSEN

SECRECY IN GOVERNMENT

WHAT IS CONFIDENTIAL and what isn't? Should government agencies work behind closed doors, with only a select few having access to information? Or does the general public have a right to know what their elected and appointed representatives are doing?

Newspaper reporters complain that a cloak of secrecy is thrown over a much larger area of government activity than the demands of national security require. They say it is used to cover up mistakes, to shield officials from public scrutiny of their actions, to avoid the wide discussion of government policy which makes for constructive criticism.

Some members of Congress are even more vehement in their opposition to secrecy in the executive branch of government. Access to records has at times been denied to Congressional committees on the basis that disclosure would be prejudicial to the national interest. The President has on several occasions backed up his agency heads in their right to keep their records confidential.

New bill

SENATOR THOMAS HENNINGS of Missouri, chairman of the Constitutional Rights subcommittee, has introduced a bill limiting the extent to which secrecy can be exercised by the executive agencies. It proposes to amend the Public Information section of the Administrative Procedure Act, which contains the legal authority quoted by governm officials in withholding information.

Although this section had as its p pose to assure that the public would ceive adequate information about operation of government, it containe number of limiting phrases. Some amples: "requiring secrecy in the pul interest"; "required for good cause to held confidential"; "persons properly directly concerned." This gave a br area of administrative discretion in ch ing to reveal or withhold information

Senator Hennings' bill makes the m date to inform the public clear and s cific, and limits the exceptions to c fully defined categories. They are: matters specifically exempt from closure by statute; (2) matters requi to be kept secret in the protection of tional security; and (3) information such a nature that disclosure would b clearly unwarranted invasion of pers privacy.

IT IS HARD to know where the path wisdom lies. Things look different t government executive who has had fortunate experience with premature closure or sensational press treatment a new policy, and to a newspaper repo who makes his living digging out the f and putting them into print. Irresp sible treatment of sensitive informat by some Congressional committees ma officials hesitant to let important do ments leave their files.

Yet in a democracy, full and accu knowledge of the facts is basic to g citizenship. A solution must somehow be found whereby willingness to sh pertinent information is the domin mood in government, and at the sa time a conscientious administrator given the right to decide that some thi must remain confidential.

Canadian Affairs

THE NORMAN CASE

EVENT in recent years has caused anti-American feeling in Canada as uicide of Herbert Norman, ambas- to Egypt. He took his own life, in April, apparently as a reaction .S. Senate investigating committee es that he was a Communist.

he member of the committee is ed as having remarked, "If he is a munist, secretly a Communist, he inly has no business being a repre- tive of the Canadian government."

PLYING TO QUESTIONS raised in the se of Commons, Lester Pearson, ister for external affairs, said that the accusation had been raised in 1951, hat the Canadian government, hav- heard the results of a special security k on Mr. Norman, was satisfied as is loyalty.

Mr. Pearson added that "the strongest sible protest" would be made to the . At the same time, he indicated that could treat with the contempt they ve these slanders and unsupported nuations."

The U.S. State Department answered protest by saying that the committee's gations did not represent the opinions the U.S. government. Despite the nadian protest and the repudiation by own government, two weeks later the ate committee made public a further ring in which the charges that Norman s a Communist were renewed.

A few days later, the Canadian am- ssador jumped to his death from a ro building. The strain of his arduous rk in the tense Middle East, plus the ears against him, proved to be too ch for the 47-year-old diplomat.

CANADIAN REACTION to the news has been intense and prolonged. "Murder by slander," said one member of Parliament. Few issues have evoked so many editorials and letters in newspapers—mostly questioning the right of the U.S. to interfere in Canadian affairs. President Eisenhower's explanation that he has no control over a Senate committee, did not help much.

Some people say that the Canadian government itself has not acted vigorously enough in defense of one of its servants. They contend that the results of the 1951 investigation should have been made public at that time. These showed that Mr. Norman freely admitted that during his student days he had "associated quite openly in university circles with persons who were thought to be Communists." But that was in 1930. No suspicion had been attached to him since that time.

In reply to charges that the government had tried to hide anything about Mr. Norman's past, Mr. Pearson pointed out that the attacks were not that "he had once had Communist associations as a student, but that he remained a Communist and, as such, was a disloyal and untrustworthy Canadian official. That remains both the basic injustice in this case and an intolerable and public interference in our affairs by a legislative committee of a foreign country."

The United Church of Canada, of which Mr. Norman, son of a missionary to Japan, was a member, has called on the U.S. President and Congress to stop "politicians and partisans from assassinating the characters of innocent men." The *Christian Century* has seconded this plea with the "hope that churchmen on this side of the line will recognize what political slander is doing to our good name in even the friendliest countries."

—NORMAN BERNER

EXTRA! EXTRA! FIRST LUTHERAN PASTOR IS COMING TO AMERICA

This story is three hundred years old, but still good. In the first of three articles memory of Johannes Gutwasser, who arrived in New York City July 6, 1657, r Kreider describes problems of the oldest Lutheran congregations in Amer

THIS WAS MANHATTAN ISLAND THREE CENTURIES AGO

IT COULD COST you $60 just to attend a Lutheran service. If Peter Stuyvesant's constables caught you at it, that is.

But for daring to preach—or preside —at a Lutheran meeting, you faced a crushing fine of 100 Flemish pounds—about $240.

This was in the spring of 1657 in New Amsterdam, on Manhattan Island. More than a hundred Lutheran families in that bustling village seaport couldn't even have their babies baptized in the faith.

Events of that spring 300 years ago are worth remembering this spring, because they brought to America the fi pastor for the oldest Lutheran church n the new world.

It was Paulus Schrick, a Manhatt layman, who sailed to Holland to fin a young ministerial candidate, Johan Gutwasser, and persuaded him to co to America. So, 16 centuries before Macedonian layman (Luke, we belie had spanned the Aegean Sea to call Apostle Paul from Asia Minor to Euro

WHAT HAPPENED 300 years ago i story of faith, initiative, heroism—a black disappointment too. It came of a dark period in the history of N Netherland. This was a period of inte religious intolerance in a colony c trolled by the West India Company Holland, administered by autocratic G ernor Stuyvesant. The Dutch Reform Church was dominant and had no int

By HARRY J. KREIDER
Pastor of St. James' Church, Ozone Park, N. Y. Author of "Lutheranism in Colonial New York" and "History of United Lutheran Synod of New York." Dr. Kreider is going to the meeting of the Lutheran Synod of the Netherlands next month to speak on the Gutwasser tercentenary

of letting any other church get a hold. Stuyvesant backed the Dutch cly to the hilt.

en in Holland the Lutheran Church tolerated only "by connivance." That e Lutheran Church was not legally itted, but since its members were abiding citizens the law was some- not enforced.

most of the New Netherland colon- had been Dutch, the monopoly of Reformed Church might have gone allenged. But the cosmopolitan pop- on of the tiny town (New Amster- 's population in 1657 was about 00) made that impossible. Manhattan ady had five other religious groups: herans, English Puritans, Baptists, nonites, and Roman Catholics.

utherans, most numerous next to the ormed, made the first break. They med about 150 families in New Am- dam, Albany, and Long Island. There certainly a need for a missionary. the Lutheran Church in Holland was no position to send one, fearing to further persecution such as had, half entury earlier, closed the Amsterdam rch for some time.

BRITTLE AND MUSTY RECORDS tell us nething of these Lutherans of 300 rs ago.

They were mostly from Germany and Scandinavian countries. Few were tch, although many had lived in Hol- d before coming to America.

In New Amsterdam they were of at st seven nationalities, including Polish d Frisian. Albany Lutherans included me French Huguenots who probably led with the first West India expedition 1624.

The many nationalities, however, were sely welded by two bonds—a common th and a common language. The first was the Augsburg Confession; the second was the Dutch language. Though the Germans predominated in Manhattan, and the Scandinavians in Albany, only the Dutch language was used for many years at public services in both places.

Lutherans were of the middle class — merchants, shopkeepers, mechanics, farmers. Nearly all owned their own property. Their homes and shops were scattered all over New Amsterdam, from the fort to the East River, and north to the city wall.

Since the church in Holland could not take the initiative, any attempt to organize the Lutherans in the colony would have to be made by the laymen there. Capable leaders arose to the need.

In New Amsterdam, one of the earliest was Daniel Litschoe, a lieutenant of the guard. His tavern at what is now 71 Wall Street was described as the "best and most principal" inn of the city. Another lay leader was Hendrick Willemsen, the "most successful and important" baker. His shop was at the southeast corner of the present Whitehall and Stone Streets.

A third was Matthys Capito, an accountant and scribe. Still another was Casper Steinmetz, who became a magistrate in Jersey City. In Manhattan he lived on Stone Street near Broad. When he moved, this house became the town's first school. Steinmetz was a New York Lutheran church elder for 50 years.

In Albany there was Volckert Jansen Douw, a magistrate of the city court. Another was Tjerck Claessen de Witt, who conducted the first Lutheran service there. A third was Albert Andriessen Bratt, prominent trader and an associate of de Witt in starting Lutheran services.

Of all these early leaders, however, the ablest and most brilliant was Paulus Schrick. He was a wealthy merchant and trader, operating in New York, Penn-

sylvania and in Holland and Germany. His principal residence was in Hartford, Connecticut, but he also rented a dwelling at what is now 18 Pearl Street, New York. He was one of the few men in New Netherland to rate the title *"Heer,"* or "The Honorable."

FOR THE COLONIAL Lutherans the biggest problem in getting a Lutheran pastor and church of their own was this: Would the government allow it?

The law was clear: no other church than the Reformed was to be allowed. How could they overcome that?

There was a glimmer of hope. In Holland, where the law was the same, a number of Lutheran churches were tolerated. In America, the authorities might yield that much. The only way to find out was to go ahead and try.

Sometime early in 1649 the colonials made up a letter to secure "advice and assistance as to how they might obtain a pastor and the public exercise of religion according to the Augsburg Confession." A delegation took the letter to Amsterdam, and on Oct. 12, 1649, the members appeared before the consistory, or church council, of the Amsterdam Lutheran Church.

The consistory was cool about it. In view of the uncertain toleration of their own church, there was no telling what additional troubles might be stirred up if they helped their colonial brethren. So they decided to do nothing at that date, but to wait for a more favorable time.

Nothing was done for four years. The New Netherland Lutherans waited in vain for word from the consistory. The first favorable opportunity came in the fall of 1653, when Paulus Schrick agreed to visit the consistory on a business trip to Europe. This time, the laymen proceeded much more thoroughly.

They prepared two petitions to the Netherlands civil authorities. One was addressed to the state government, the other to the directors of the West India Company at Amsterdam.

They did not go over Governor Stuyvesant's head by sending the petitions directly to Holland, but handed them to him with the request to transmit them to the Holland authorities. This turned out to be a big mistake.

STUYVESANT did not send the petitions. He did write, immediately, to the Reformed Church authorities in Holland. He told them to have this Lutheran undertaking stopped. The Reformed officials acted promptly. By Jan. 1, 1654, they reported that everything had been taken care of.

Paulus Schrick had set out meanwhile with a letter to the Lutheran consistory in Amsterdam. In this letter the colonial Lutherans mentioned the two petitions and implored the consistory to help them secure freedom of worship and a pastor, for which they had been "longing with hearts and souls."

By the time Schrick arrived in Amsterdam on Jan. 20, it was too late. The consistory recognized the situation as hopeless. They told Schrick that "dangerous consequences" would certainly result if he should approach the West India Company directors, or the Netherlands government officials.

But privately—Schrick was told—he should be on the alert and "quietly seek to contract with someone" to go to New Netherland and become the pastor there. To that end, the consistory promised to "lend a helping hand."

Three more years were to pass before Schrick was able to complete his mission and to recruit young Johannes Gutwasser for the New Netherland pastorate.

L[illegible], without grace, won't c[illegible]r up our problems. It m[illegible] be that Supreme Court d[illegible]ision on segregation in s[illegible]ools hinders adjustment

B[illegible] EINHOLD NIEBUHR

[illegible] AMERICUS, GEORGIA, there is a de[illegible]y Christian interracial community k[illegible]wn by the biblical name "Koinonia," w[illegible]h is usually translated in the New T[illegible]ament as "the fellowship." This g[illegible]p in Georgia has been subject to e[illegible]y kind of persecution, which reminds u[illegible] f the early persecutions of Christians. [illegible]nce the Supreme Court decision out[illegible]ng segregated schools, these persecuti[illegible]s have reached violent proportions. W[illegible]en the community appealed to the l[illegible]l authorities of the county in April, t[illegible]e authorities secured grand jury in[illegible]ments accusing the community of l[illegible]abing itself.

THIS MONSTROUS injustice in the name [illegible]ustice is a sober reminder of the two-f[illegible]d effect of law upon the moral quality [illegible] a community. The court decision had t[illegible] effect of making the good people [illegible]ter and the bad people worse.

That may be a too simple judgment. [illegible]is better to be content with the judg[illegible]nt that the enforcement of the con[illegible]utional insistence of equality before [illegible] law may have prompted those who [illegible]re already eager to establish racial [illegible]uality to become more zealous in their [illegible]pors, partly because they had the pres[illegible]e of the law to support their con[illegible]ence.

On the other hand the confirmed [illegible]cists were driven to hysteria by the de[illegible]ion. They are engaged in trying by [illegible]ery kind of terror to prevent the establishment of integrated schools. Their activities have confronted the nation with an even more basic problem than racial justice, namely, the preservation of law and order.

These dismal developments prove that even an essentially healthy democratic society is nearer to the abyss of anarchy and lawlessness than we would like to think. They have also persuaded many devotees of racial justice that it might have been better to allow the slow processes of moral and cultural adjustments to solve the problem of the schools in the South, rather than use the whip of the law.

IT IS AN OPEN question whether the Supreme Court decision helped or hindered the process of adjustment. The question is open even in the minds of those who believe that the Court, once challenged by the facts that segregated schools are bound to result in inequality, could not have rendered any other decision than its historic one.

But even if there are questions about the wisdom of the decision, it proves that St. Paul was at least half-right in his negative estimate of the law and his insistence that, without grace, the law increases the resistance of the sinner to the moral norm.

"I had not known sin," declared Paul, "except the law had said 'thou shalt not covet.'" Our Jewish friends have been scandalized by this negative interpretation of the function of the law. In their opinion it does not do justice to the positive function of the law as a guide to good conduct. Perhaps the developments in the South prove that both St. Paul and his critics are right about the effect of the law upon the morals of people. Certainly, in every effort to establish brotherhood between man and man, we need both law and grace.

A BARGAIN IN DENVER

Messiah Church has two pastors who have equal standing. Neither is assistant to the other. The unusual arrangement is working well

JUST ABOUT two years ago—on April 1, 1955, to be exact—the members of Messiah Church in Denver launched an experiment to find out whether two pastors can work together as equals in the same church.

"When I presented the plan to the church council," Pastor J. Benner Weaver recalled, "it was a new approach. Some members were not convinced that it was the best solution to our needs. But they were willing to try it and see."

TODAY, MEMBERS of Messiah Church accept the idea of a co-pastorate as the most logical thing in the world. The double salary—for they are both paid the same amount—is considered a bargain.

That's not just the view of the church council, which takes responsibility for the arrangement. The rank-and-file members of the congregation feel the same way.

Said Milton Morris, president of the council, "We were all a little dubious when the co-pastorate was first suggested.

"But it has worked out to be an excellent idea."

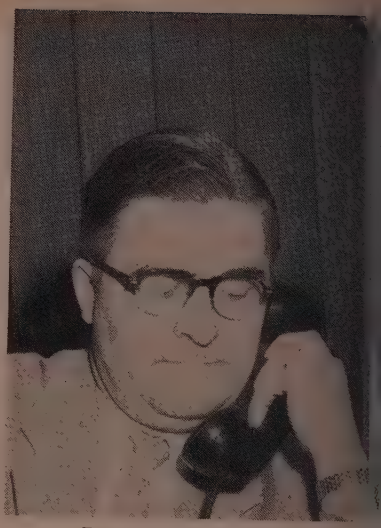
Discussing the two salaries, Mr. Morris continued, "They asked for that arrangement. Even so, I don't believe the c is out of line for a congregation of size in Denver, although it is a little m than other Lutheran congregations pa

Rocco Sitone, who typifies the aver member of the church, puts it this w

"We need two pastors. Each one d certain things that he can do better t the other fellow. We get the service want and nobody ever feels that he's ing shoved off on an assistant."

Pastor Weaver, who is senior only length of service at Messiah Church, Pastor Alton M. Motter are the co-p tors. In approximately one-third of United Lutheran churches with 1,000 more confirmed members there is m than one pastor. But the relationship usually that of chief pastor and assist pastor—not co-pastors.

THE PRESENT ASSOCIATION isn't first for Pastors Weaver and Motter. P tor Motter, 49, and the father of th



PASTOR ALTON MOTTER
Ego is relegated to secondary positi

By MORTON L. MARGOLIN
Staff writer, The Rocky Mountain News

PASTOR BENNER WEAVER
He directs the children's program

dren, served Redeemer Church at risburg, Pa., for 13 years after his duation from Gettysburg College and inary. During that period, Pastor aver, who graduated from Gettysburg inary exactly 10 years later, served student intern at Redeemer.

astor Weaver, 40, and also the father three children, came to Messiah urch from Inglewood, California, in , 1954. The church had nearly 1,500 tized members and was growing idly. Pastor Weaver felt he needed p.

He went east in search of it. At that e Pastor Motter was executive di- tor of the Chicago Sunday Evening ub and had just completed his assign- nt as publicity director for the Evans- assembly of the World Council of urches. Previously he had served as executive director of the St. Paul, Minn., Council of Churches.

The two friends got together in Chicago to talk about old times, and, in the course of the discussion touched on Pastor Weaver's search for pastoral help.

"The men you want," Pastor Motter explained, "don't want to come as assistants. Everyone is trained in the seminary to call the plays."

Before the visit was over, Pastor Weaver asked Pastor Motter how he would react to a co-pastorship, and began figuring out how to sell the idea to the church council.

"The key to a successful co-pastorate is a matter of personality," Pastor Weaver said in reviewing the experiment on its second anniversary. "It is a little like getting married. The basic convictions of both parties must be similar. They must each be willing to understand the other's point of view. Unity in Christ is the only way to get along."

Commented Pastor Motter, "In this situation we've got to be willing to recognize as Christians that regardless of which of us performs any service, he represents both.

"I don't think this could work out with men who have widely divergent points of view. We both had the advantage of training in the same seminary. We both believe in the application of Christianity to personal and social needs.

"In making something like this work, the biggest requirement is for a man to realize the cause of Christ is bigger than the man. This involves the ability to relegate one's ego to a secondary position. In plain language, Christ comes first."

IN ITS BEGINNING, the co-pastorship was a matter of experimentation. The original agreement called for each pastor to share equally in all phases of the

MESSIAH CONGREGATION HAS BEAUTIFUL CHURCH IN EXCELLENT LOCATION

church's work. It was six months before they decided how to divide primary responsibilities.

Each of the two pastors preaches about the same number of sermons a year, but they don't preach in any regular rotation.

"We try to discourage cliques. We don't want people to come just because this is Motter's Sunday or because this is Weaver's Sunday to preach," was the way they both put it.

AS FAR as the pastoral ministry is concerned — baptisms, funerals, weddings, personal counseling — members of the church are encouraged to express personal preferences. They ask for the man they want, and if he can manage it, he handles the duties.

On the other hand, if one or the other of the pastors cannot handle such a request, there has never been any difficulty in referring the persons wanting the services to the other pastor.

The two men share equal responsibility on matters of church administration. If they have opposing views they explore their differences patiently and objectively until they can agree on presenting a common program of action.

Pastor Weaver takes primary responsibility for the department of worship, the department of finance, and the educational activities of the youth and children groups.

Pastor Motter makes the department of evangelism, church property, public relations, and the adult phase of Christian education his areas of primary responsibility.

"We have agreed," they explained, "that neither of us has a monopoly on any of those departments. We take primary responsibility, but don't hesitate to be perfectly frank with each other—to make suggestions relating to the other man's job."

THE GUIDING PRINCIPLE for division of responsibility at Messiah Church is that each man does those things at which he is best qualified. No talents are wasted

addition, there is a constant shar- of experience. Two heads are better one. We both feel free to speak take the initiative to add impetus e program," says Pastor Weaver.

ae experiment has led to a new kind xperience for both the pastors and bers of their congregation, which grown from 1,500 to over 2,100 bap- members.

E IDEA, for example, that no talents ld be wasted has permeated the con- ation, leading to a talent inventory. embers were asked to fill out forms ving interest and special abilities in e 50 fields of endeavor. As a re- of the inventory the church was able nd among its members a teacher ially qualified to teach handicapped ren who needed special attention.

outh groups were matched up with sors and advisors. A former art her was recruited to provide posters a professional touch. Several weeks when Pastor Motter's wife under- t surgery and needed special nursing , the talent inventory provided the es of church members qualified to .

an attempt to personalize their serv- and bring the members of their large gregation the advantages of the per- al relationships a pastor can achieve y in a small group, the two men last r started the custom of "Friday night he Parsonage."

Using their own homes on alternate ks, they are inviting about 30 families week for an informal get-together on day evening. Primarily social, the herings have led to discussions at ich some of the church's problems re uncovered, tackled, and eventually ed.

One Friday night, for example, someone asked why there weren't any women on the church council. It was discovered the by-laws precluded that. The by-laws have since been changed, and the women will be eligible for election—beginning next year.

At a recent annual meeting, Pastor Weaver combined his abilities as a very good photographer with Pastor Motter's experience in radio and television to produce a pictorial annual report—presented with the aid of microphone and slide projector.

A pre-Lenten school of religion for adults; a dialogue sermon with both pastors participating, and many other events have been worked out by the blending of the unique talents of each pastor.

Summing up the accomplishments of the two-year-old co-pastorate, Pastor Motter said:

"There is no question but what this has been a great experience of Christian maturity in one's own spiritual life. There are many advantages, including the rare situation of an undisturbed day off each week for each pastor. But most important, when we engage in extracurricular responsibilities such as an evangelism mission, a man can go with complete freedom of mind. He is represented at home by an equal—not by a subordinate. Your co-pastor is not your competitor. He is your brother in a common enterprise."

COMMENTED Pastor Weaver, "Co-pastorship is a humbling kind of thing after my 11 years in a one-man operation. The experience adds up to a man's spiritual growth, and I believe offers a solution for many of our larger congregations which need more adequate pastoral leadership. It can be done if pastors and people are receptive to the power of the Holy Spirit."

American Church Said "No"

But Lutheran student pastor befriended the refugee from Nazi Germa

Mrs. Jordheim (top in photo) was student nurse in New York after flight from her German homeland which she described in "The Lutheran" last week. German-language church which she first attended did not welcome an anti-Nazi. In New York student association she found friends and a chance to engage in church life in United States. Next week she will tell of church life in Norway

By ANNE JORDHE

THE VERY FIRST THING I had to do after my arrival in the U.S.A. (after applying for my first papers) was to get a job. Although a kind relative helped us over the first financial difficulties, we wanted to stand on our own feet.

We so-called Hitler-victims were actually the guinea pigs for the now well-organized refugee work in America. In 1941 only Jewish committees were working effectively, and they got me a job as a nursemaid. No Christian commi had begun to function as yet. For most a year I worked for various Jev families until I was accepted as a stu nurse at a small general hospital r New York.

AS IT CAN be expected, I, *Bekenn kirche* (Confessional Church) men No. 10,000, proceeded at once to the nearest Lutheran church, thinl that I would be accepted with open a But no, so sorry, I was not wanted.

Never had I imagined that the influence had reached so far, even as as New York City. In the land of l dom of religion, German Lutheran r gees were rejected! This was a te blow to our little family. In quest spiritual home, we joined a Presbyte church, to which my parents still bel

Although the hospital where I tra was officially Episcopalian, about 80 cent (this is my guess) of the nurses patients were Roman Catholic. I wa only Lutheran nurse. Having come a predominantly Lutheran environm I now learned to respect my Cath colleagues.

I shall never forget the little P priest who made his rounds of the h pital every morning at 7 o'clock. "G morning, and God bless you, my ch was his usual greeting. Whether Cath or Protestant, his blessing had often a source of courage to me.

UR PROTESTANT activities were con-
d to a weekly worship service for the
lent nurses in their first year. The
rs were too busy to attend. Since I
to sing the hymns, my director of
sing assigned me to lead the singing.
consequence was that I never got
patient assignment finished that morn-
—to the despair of my head nurses.

Once more I made an attempt to join
utheran church. After a talk with the
ior, informing him of my family sit-
ion (my father was ill at that time and
mother worked as a seamstress while
paring for her state board exams) I
eived a letter, welcoming me to the
rch, IF I could pay so-and-so-much
such-and-such an organization. It all
ed up to about $25 a month. My
wance, which the Christian committee
granted me, was $10 a month. Need-
to say, I did not join.

After graduation from nursing school I entered Teachers College, Columbia University, to take my B.S. degree in teaching and supervision of maternity nursing. There I joined the Graduate Christian Association. One of our advisors was then the Rev. Donald R. Heiges, now executive secretary of the Division of College and University Work of the National Lutheran Council.

Under his guidance a few months later I joined Advent Church in New York, but concentrated my activities (I worked part-time while at college) around the Lutheran Student Association.

FROM THEN ON, I—this shy German refugee girl with so many inferiority complexes—made rapid strides in adjusting to my new country, my immediate surroundings, and to the many fine people around me. I became more assured, more mature, and both my professional and social life improved.

LUTHERAN STUDENT ASSOCIATION MEMBERS AT COLUMBIA
Bible classes, hikes, washing dishes

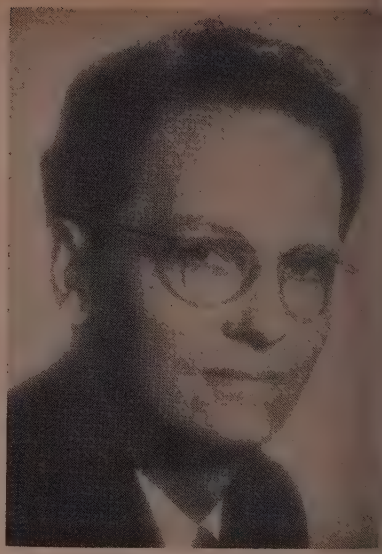
With great enthusiasm I re-entered my Lutheran youth activities which were very different from the youth meetings of the underground Thuringian Confessional Church of Germany. Church services, meetings, rallies, retreats, Bible classes, matin chapel services, hikes, social gatherings, committee work, serving dinners, washing dishes, showing foreign students around in New York City—this fascinating and gratifying whirl of activities came to a climax at the 1948 Ashram at Interlaken, Michigan.

Little did I suspect that this Ashram would have such far-reaching consequences. A young Norwegian pastor whom I had met at Interlaken brought along a friend to one of our weekly matin services at St. Paul's Chapel at Columbia University. His name was Kjell Jordheim, and he enjoyed the cheese sandwiches I served him and liked the way I organized the dishwashing. Having received a World Council of Churches scholarship, he was working on his Master of Theology degree at Union Seminary while I was working on my M.A. in health education at Teachers College.

BY THAT TIME I was really settled in America. Although I never had a doubt in my mind that I wanted to be Kjell's wife, the thought of returning to postwar Europe brought my emotions into great turmoil. I wrote down all the pros and cons on a large piece of paper and confided in Donald Heiges.

A few weeks after our graduation we were married at Union Seminary. Kjell's stay in America was extended a year.

Although residing in America I came into a Norwegian environment immediately after our marriage, since Kjell worked as an assistant at the Norwegian Seaman's Church in Philadelphia. When I came to the U.S.A. I knew English reasonably well, but did not understand a word of Norwegian. The mere thought of having to readjust to another new country frightened me.



DR. DONALD HEIGES
Marriage counseling

Kjell's next job was that of an associate pastor at a very active Augustana Church in Chicago. Unfortunately I had little chance to participate in church life there. Kjell received only an allowance for room and board (for himself), so I had to work and earn money.

IT WAS HARD, undescribably hard, to say good-by to my parents and the U.S.A. and move to Norway, a country I knew very little about. We were expecting our first child, but we had no job, no place to live except my husband's small room in his parents' home. Oh, had I only known then, that now—six years later—I would be so extremely fond of Norway and her people . . . how much easier the adjustment would have been.

SENSE OF WORTH

IT WASN'T HARD to tell that there were rets afoot, but this close to Mother's y I knew better than to pry. The door Pete's room was closed. From inside ne Susie's voice. "There! That looks l pretty."

"It will do," responded Pete.

I hurried downstairs. It would never to have one of them come out and find in the hall. They'd be sure to think vas eavesdropping.

AS I WASHED some nice big Idaho po- oes for baking, I got to wondering what s about a secret that arouses the "pri- e eye" in people. Nothing irks a child much as feeling that something is be- g kept from him. Even if he knows a easant surprise is being prepared for n, his impulse is to try to find out.

Nor does curiosity about little things ays leave people as they get older. abel Hollingshead has as big a bump curiosity as Susie. She's in her thirties t sometimes her questions are as trans- rent as a child's.

I thought with amusement of the third gree she was putting Jennifer Green, nce Green's wife, through after the LCW meeting yesterday. Vince is go- g into business for himself and you'd ve thought Isabel was chairman of the oard, the way she wanted to know every y detail. Finally Jennifer said, "That's ally all I'm at liberty to say at present, abel."

"Do you have to keep it a secret from e competitors?" Isabel demanded. "You ow I wouldn't tell anyone!"

"I know you wouldn't. But I don't think I should discuss Vince's affairs without consulting him."

ISABEL ACTUALLY pouted. "After all the time we've been friends?"

"It has been a long time, hasn't it?" It didn't take a mind-reader to see that Jennifer was changing the subject. "Remember the fishing trip at the lake two years ago? And how mad the men were when you and I caught more fish than they did?"

To my amazement, Isabel took the bait and ran with it. She began recounting the glories of that fishing trip to anyone who would listen. Then it dawned on me that she was happy again because now she and Jennifer were in on something the rest of us didn't know about. She was one of an inner circle. She felt included, not excluded by something she didn't fully understand.

Perhaps that's what makes the "snoopy" person, male or female. He has to build up his own ego by knowing more than other people and displaying the knowledge. The child knows he is inferior to adults in such a lot of ways. They are bigger and stronger. They know more than he does about everything. They seem to make most of the rules he has to live by. Having them know a secret he cannot find out is just too maddening!

"Hey, Mom!" Pete came dashing into the kitchen. "Don't go in my room. Promise?"

"I promise. Where are you going so fast?"

"Out. I don't know. The guys—" He was out like a gust of wind.

SUSIE CAME downstairs more quietly. "I bet you can't guess what we're doing."

"Bet I can. You and Pete have a secret."

"What sort of secret?"

"A nice secret and one you don't want me to guess."

"Try! I'll give you three guesses!"

"And disappoint Pete by spoiling the secret he has with you? You wouldn't want that would you?"

"No. He'd skin me!" She too ran out into the bright sunshine.

A glance at the clock showed that if I put the potatoes in now, they'd be just right by the time Dan got home.

The thoughts about secrets had made me wonder whether he had met Mr. Grimely on his route today. Since that gentleman retired last year he's added about half an hour to Dan's working day. He waits for Dan, discusses the mail Dan has for him, and tries to catch a glimpse of what is going to the people next door.

Dan feels sorry for him—he's so rudderless without a job to go to—but so far he hasn't been interested in any of the things other retired men enjoy. Dan, bless his heart, stands around and chats as though he has all day to make his deliveries. "The poor guy will find himself soon," he insists. "These things take time."

HUMAN BEINGS are funny. They want what they want and they don't want to be told. But sometimes they do seem to make life very complicated for themselves. It's never simple, I guess, but it doesn't need to be that difficult. There are two or three retired men in the church who find they haven't enough hours in the day to finish all they want to do.

You'd never guess Mr. Walters' a from his appearance or from watchi him. He's been in "retirement" for s years now, but that just means he doesn go to the office. He paints and fix things at home and at the church. H pitched in on the evangelism campai and did a wonderful job.

Most of the men don't see how t Brotherhood or the ushers committ could function without him. There's need for him to be interested in the neig bors' mail! He has more than enou interests of his own to occupy him.

As I CUT UP greens for a tossed sal my mind was still busy. I like to coo but my idea of my own worth doesn center in my cooking. If something pr vented me from ever setting foot insi a kitchen again, I'd still feel a sense my own worth.

Even the children and Dan aren't t standard by which I judge myself. Dea as I love them, I am still myself ap from them. Maybe I'm fooling mys but I think I could lose my job (hon making) and still find something to int est me.

And that's Mr. Walters for you. H doesn't wear a cross in his lapel, or ha signs in the house saying "Jesus is t unseen guest at every meal." He does need them. His Christianity makes h see himself and everything he does in r lation to Christ. If he can't serve in o way, he'll do it in another. And h serving not just to see how well he c do it. He's serving because God becam man for him. That gives him all the ser of worth any person needs.

I slid the salad into the refrigera and brought out the hamburger. It wo be nice to give my family sirloin ste tonight, but if there's hamburger, what?

aul Writes a Letter to the "Saints"

JOHN SCHMIDT

ry Christian is a saint, according to l. In his Letter to the Ephesians, Paul lains deep truths of Christian faith

AD EPHESIANS 1:1, 2

ALL THE EPISTLES are letters, of rse, but they are not mere personal es. Most of them are addressed to ny readers, yet they have great warmth life. It is, for example, characteristic Paul's epistles that they contain ken-off sentences, resulting from the t that his mind moved much more idly than his secretary's pen.

It seems likely that *Ephesians* (as well *Philemon* and *Colossians*) was written Paul while he was a prisoner in Rome. though imprisoned he had freedom to k with friends (Acts 28:30) and even preach (Ephesians 6:19; Colossians 3). Apparently his trial before Caesar s near and Paul expected to be ac- itted and to be able to visit Colossae hilippians 22).

Paul during the inactivity enforced on n by his imprisonment had time to con- mplate the deep truths of the faith, and e leisure to set them down. His pur- se in *Ephesians* is solely to "edify" uild up) his fellow-believers.

He was not confronted with a bitter ntroversy as in Galatia, or with dan- rous excesses as in Corinth. He did t even have the practical problem of curing a sound "home base" for a pro- ted trip, as when he wrote to Rome. Little wonder that his style is so much less urgent and direct.

THIS LETTER was addressed to an important city of the Roman province of Asia. Ephesus was a key point on the trade routes, whether by land or water. Its crowning glory—and shame—was the temple of the goddess Artemis, who was not the chaste huntress of Greek mythology, though she bore her name, but rather the "earth mother" (Cybele) of Asia. She was served by eunuch priests and "dedicated" prostitutes. The fact that the temple grounds were a sanctuary for criminals helped degrade her cult. It was in this city that Paul ministered so long (Acts 18 and 19).

The letter does not begin with personal greetings to people in Ephesus, as most of Paul's other letters begin. This fact leads some critics to doubt whether the epistle was really addressed to the Ephesians. They surmise that Paul left a blank space in his manuscript after the words "to the saints" and that the words "who are at Ephesus" were added later. Perhaps he intended the letter for a group of Christian communities in the area around Ephesus, and the space was left blank so other place-names might be filled in.

THE LETTER BEGINS with the words: "Paul, an apostle of Christ Jesus by the will of God, to the saints . . ." Since letters were rolled up on sticks it was necessary for the writer to identify himself in the opening sentence, instead of signing his name at the end as we do in our letters now.

By stating that he is "an apostle of Christ Jesus," he asserts that he writes with authority and from duty.

Jesus of Nazareth, the rejected and crucified rabbi who had appeared to him with divine power and glory on the Damascus road (Acts 9), was Paul's Master who had commissioned him. Jewish use of the word "apostle" applied it to one sent on foreign service, an ambassador. Since no one had here questioned Paul's credentials, he need add no defensive statement, as in *Galatians* 1:1 and *2 Corinthians* 1:1.

"Christ" is the Greek word for "anointed" and is used as the equivalent of the Hebrew "Messiah." It is a title claimed by his followers for Jesus. However in the years before the epistles were written the association of the personal name and the title had become so common that the two are usually paired.

When Paul adds that his apostleship was "through the will of God," he was echoing the words spoken to Ananias of Damascus. There (Acts 9:15) we hear that this Saul of Tarsus, who had come to destroy the church, was "a chosen instrument of mine to carry my name before the Gentiles."

THOSE WHO RECEIVE the epistle are described as "the saints." Roman Catholic use of this term has caused many Lutherans to think that the word suggests the attainment of extraordinary heights of morality and devotion, if not indeed the ability to work miracles.

It is therefore startling to discover that Paul uses the word to describe *all* Christians. This "sanctity" or "holiness" means that these Christians were separated from merely worldly living as the children of God. In the Old Testament persons and objects used in the tabernacle and temple were "holy," because dedicated to God.

Paul's "wish" for his fellow-believ adopts and deepens the usual Greek sa tation (retained in James 1:1), tra forming it into the rich word "grace" God's unlimited and unmerited mercy sinful man. This, the most profound a meaningful word of the gospel, is blend with the tradition Hebrew "peace," mad more meaningful to Christians becau they had so often heard it spoken Jesus himself (as John 14:27).

This is much more than "peace mind." It is that "peace of God" wh the world can neither give nor destr The unsaved heart is like the "troub sea" until it hears the Voice that sa "Peace, be still." Then there is "a gr calm." In Paul's greeting, logica "peace" follows "grace."

THESE RICH possessions come to us the joint gift of God the Father a Jesus Christ. Certainly this presuppo a very high view of Jesus. If he may linked with God as the source of su blessings, he is far more than a noble ample of righteous living and a teach of religious truth. He is himself divine and we need to remember that this c viction comes to us from devout Je whose central belief was in the maje of God!

As Paul soon points out, Christi have God as Father only through Je (see also Matthew 11:25-27). O through his grace can they pray, "O Father, who art in heaven." This in cates the central place that Jesus Ch holds in the life of the church.

Paul confers upon Jesus the proud t "Lord"—used by the Jews as the na of God in their Greek translation of Old Testament. The claim of the ea church was that "Jesus is the Lo (1 Corinthians 12:3). He is the he of the church.

WORSHIP NOTEBOOK

Twenty-third in a series on the Liturgy: THE CONSECRATION (Part 1)

S WE LOOK BACK across the years to night of destiny when the disciples ·ered in the upper room for the Lord's ›er, we are reminded of the simple ns of our Lord. It was a common l, perhaps of deep ritual significance n the framework of pious Jewish tice.

he disciples, we are told, were com- norating the Passover, the awful day n the children of Israel protected by promise of God escaped the wrath of avenging angel and so escaped to go heir trek to the promised land. For who seek to imitate that sacred mo- , four features of the ritual ought to rint themselves on our minds.

he scriptures tell us that Christ 1) k bread, 2) gave thanks, 3) broke it, 4) gave it to his disciples. These the four: the use of simple elements, ad and wine, the giving of thanks, the aking (in the case of the bread) and blessing of the cup, and the distribu- n.

Whatever else was added in later years, ether the simplest of prayers and ns, or the most elaborate ceremony s of secondary importance. These four tures of the institution of the Lord's pper were paramount.

IN THE YEARS that followed it was in- table that this ritual should be repeated those who followed Christ. He himself d given command "This do in remem- nce of me."

We know from the letters of St. Paul t the New Testament churches prac- ed this ritual. The words of institution most of the Christian liturgies are taken from one of his letters (I Cor. 11: 23-26), and in the preceding chapter he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?"

BUT WHEN a ritual is established it must take on form, and in short time a pattern much like our common service was used in many areas of Christendom. There was a part of the service which had to do with instruction, containing hymns, lessons, and sermons. This was attended by those who were members of the church as well as those who were still being instructed, the catechumens.

The second portion was only for the initiated. Amid thanksgiving it culminated in the sacred common meal or sacrament.

At first many of the prayers were extemporaneous. Later these prayers took on definite form and are in many areas preserved to this day. Many of the prayers of the Common Service date from very early times.

MOST IMPORTANT of the prayers of Christian worship was that which accompanied the setting apart of bread and wine. A longer prayer than others, it contained as its chief parts an offering, thanksgiving, and an invocation. Usually the Words of Institution were set into this prayer as a sort of warrant for the sacred action.

The offering prayer related to the gifts which the people had brought, among them the bread and wine set upon the

altar. The thanksgiving contained a remembrance of God's goodness in sending his Son and made brief reference to the chief events in the earthly life of Christ (among these, the institution as related by St. Paul). The invocation was a prayer calling upon God to send the Holy Spirit upon the people and the gifts that by his power the bread and wine might be the Body and Blood of Christ and that the people might receive the sacrament to their blessing, not their condemnation.

This generally continues to be the practice among the Eastern or Orthodox Christians and has been followed by most Protestants who have a liturgical order of service.

WITH THE GROWING POWER of Rome and the subsequent importance of the bishop of Rome as the head of the church, a new emphasis soon became evident in the Western or Catholic Church. Instead of regarding the service primarily as a sacrament, a gift of grace, it became the custom to stress the change (and the theologians of Rome declared that it was possible to determine the precise moment) from bread to Body and wine to Blood. The liturgy came to be regarded not so much as a sacrament (God's gift to us) as a sacrifice (our gift to God), a repetition of Christ's sacrifice which had equal merit with what happened on Calvary.

The long prayer surrounding the Words of Institution was altered to convey this meaning. In the liturgy the Body and Blood of Christ are offered anew to God for the sins of the living and the repose of the dead. So said Rome, and this is evident when one studies the pray of the Roman Mass today.

Luther would have none of it. It is abomination, he said. Returning to t earlier emphasis he took the mass in ha to make it thoroughly evangelical. A here we come to a problem. While other Reformers had prepared new ders of service quite unlike the structu of the mass, Luther was conservati He kept the mass, purging it of its evangelical features and setting again gift of God as the jewel within its fra work.

ONLY at the point of the prayer of c secration did he seem to take a rot hand. At least many Lutheran schol have so felt. Ripping out all that f lowed after the Preface and the Sanc he permitted only the Words of Inst tion and the Lord's Prayer.

This practice for the most part been followed by Lutheran churches e since. Among the churches of Christ dom, Lutherans in this use have stoo alone. Moreover Luther's direction in Latin Mass that the Words of Institut ought to precede the Lord's Prayer contradicted by his later or German vision of the Mass which directed the verse order, a contradiction which occasioned much confusion in Luther ism ever since the Reformation.

Luther was in revolt against the pure doctrine contained in the Rom Prayer. He insisted that here, of places, the Word of God ought to heard, rather than the words of mer

Whatever else motivated his acti we know the results. In the more t four hundred years since the Refor tion, Lutheran churches throughout world have generally followed his di tion. (*To be continued*)

—EDGAR S. BROWN, J

Dr. Brown is director of the Department of Worship of the United Lutheran Church in America.

RSONAL
OBLEM
NIC

RL S. RUDISILL

ry a Catholic?

UESTION: We have a daughter who confirmed a few years ago. More a year ago Marian went with a Cath- boy—even talked of changing her . Then they had differences, broke and she declared she would never get involved with a Roman Catholic. ow she is going with another Cath- a cousin of the first boy. At first she she wouldn't permit the affair to be- serious—it was just fun. She told the same thing. Six weeks ago she e to us, said she wanted to become a olic and marry Joe. When we asked whether he would unite with our rch he declared, "I'd die if I had to up my religion. I couldn't live with elf." Then we asked him what his nts would think of his marrying a estant. He replied that they wouldn't d it so much if she agreed to become atholic.

ince Marian is still several years un- age, she asked for permission to marry . We then told her it would be all t provided she remained Protestant. day or two later she told us he was ing to come to our church, but when checked up with him we found it n't true. (She has misrepresented sev- times in connection with this affair.) y have now become rather belligerent insist that they will not break up, that 'll marry even though they have to t a while.

REPLY: This is a continent-wide problem. If Protestants would decline to date Catholics, but show them every other courtesy, the difficulty would be met almost completely. And if these young people could read some of the letters which come from Protestants who were drawn into mixed marriages, and now would give almost anything to undo them, they might not be so eager to rush thoughtlessly into dangerous alliances.

Let me suggest that you decline to give permission for Marian's marriage until she is twenty-one. That will give both individuals time to reflect on the pros and cons, and they will have a larger measure of maturity. In the meanwhile make things as pleasant as possible for her. Leave a copy of *The Split Between Roman Catholicism and Christ* somewhere for her to pick up and read.

When Marian has reached her majority you can do nothing forcibly to prevent the marriage. In fact, if a couple have actually come to love one another and have decided upon marriage, it is just about impossible to stop them at any time. The real time to stop such affairs is before they get started.

If this marriage takes place, it will be in order for you to reverse your position, and try to help them make a success of their venture. Nothing can then be accomplished by continued opposition. If you give them your blessing you will probably all be happier. It is then a matter of making the best of an unhappy situation. Disappointments and frustrations are a natural part of human experience.

Problems to be answered in this column may be sent to Dr. Rudisill at 1228 Spruce Street, Philadelphia 7, Pa.

BOOKS

GOD'S WAY WITH MAN

Are You Looking for God? By Edmund A. Steimle. Muhlenberg Press. 154 pages. $2.25.

There is always need for the publication of current Christian preaching. In this volume we have seventeen sermons grouped in four parts. They were delivered over the Protestant Hour Network in the winter and spring of 1955, and over the National Radio Pulpit in the summer of the same year. It is evident that they were prepared for radio.

The sermons are topical. Each stands alone as a unit. There is no obvious theme running through the volume except in the broad sense, namely, the contemporary man and God's way with him. The language is clean, sharp, and swift. The thought moves with precision because the sermons were clocked for the air-waves. The tone is conversational—"Come, let us reason together" —rather than declaratory—"Thus saith the Lord."

Dr. Steimle is profoundly and even painfully aware of the human situation. The wrongness, self-centeredness, and sins of men's ways summon all his powers of exposé and ridicule. But before the end is reached, he goes all-out to elaborate and exult in the God-given answer. He will start out by skirting the borders of his subject in apparent sympathy with his brother man and then pounce on the core of the matter with a withering conclusion.

He is content to discuss at some length, on what he calls "a pretty low level," the popular conception that religion can do a lot for you. But then he rises to declare that after all this isn't the important angle. The crucial concern is to know what God has done for you. On man's own grounds, the preacher allows the Word to deliver man from pride, sentimentality, and his futile groping for an easy man-made solution.

Both layman and pastor will find excitement in reading these sermons. Serious surprises will startle and stimulate, such as, "When God smiles on you, it may also mean suffering," and "Man wants reasons—G offers mercy."

K. Bruno Neuman

Chicago, Ill.

HOPE FOR THE HANDICAPPE

Retarded Children Can Be Helped. Ph graphs by Cornell Capa. Text by Maya P Channel Press. 159 pages. $5.

Here is a heartwarming answer to a versal, age-old problem. The author photographer work together harmonio to produce a work of much intellige tenderness, and power. With 3 per cen our population mentally retarded—touc four million families—this book is a r for social workers, clergymen, physici and parents of mentally retarded childr

Seldom does one find a book in w word and picture complement one anothe beautifully. Here we see the evolutio an idea from the desperate need of a lonely frustrated parents of mentally tarded children to the organizations have created. In this book we see dev before our eyes the nurseries, day ca and training centers. Through intelli planning the National Association for tarded Children also teaches its local ganizations how to use available commu resources for their needs. A typical s revealing the warm human relationship tween a mentally retarded boy and his ing nurse is an especially effective b writing and photography.

This book is more than a searchlight probing into a dark corner. It is a revelation of what is being done by cated people. Here in easy-to-read layn language a problem is attacked and thro out these pages one sees clearly victor the horizon for retarded children.

Allentown, Pa. Conrad W. Rak

BOOKS reviewed in these pages may be orc from the United Lutheran Publication H 1228 Spruce Street, Philadelphia 7, Pa from any of the ten ULPH branch s

nod to Hear New Plans for Church Development Program

By LOUIS F. MERTZ

s ANGELES—Need for more churches pidly growing West Coast areas will be of the chief topics at the forthcoming ic Southwest Synod convention at Glen- (May 13-16).

nod President C. V. Tambert announced eight new missions have been organ- since the last meeting of the synod last

Congregations to be organized before synod meets include Prince of Peace ch, Sepulveda (April 28) and St. p's Church, Pacoima (May 12).

e Rev. H. Paul Romeis, synod mission rvisor, reported that new work is under in Tarzana, Calif., under the guidance astor Henry Reenstjerna.

ew fields will be occupied by Ray en at Sierra Madre, near Pasadena; am Johnson at Fresno; and Edward er at Burlingame, Calif., after their graduation from seminary and ordination in May. All fields have been approved by Board of American Missions.

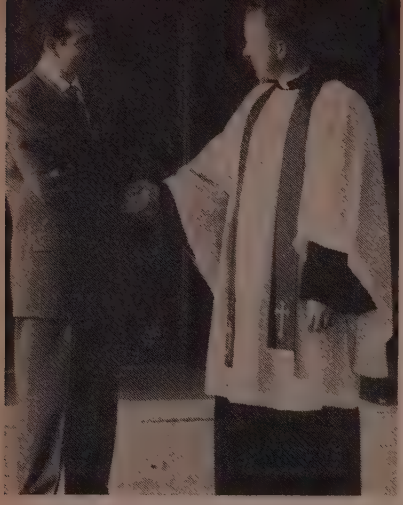
While new fields are being entered and congregations organized, other missions dedicate new buildings. Resurrection Church, Canoga Park, celebrated its second anniversary on April 7 by dedicating a $175,000 parish hall which will accommodate 500 persons. Dr. Tambert conducted the service.

The mission was organized with 224 charter members and now has a confirmed membership of 453 and a baptized membership of 827.

Bethany Church, a seven-year-old mission serving the Norco-Corona area, was dedicated Palm Sunday. Dr. Tambert was assisted by Dr. J. P. Beasom, Rialto; Pastor F. W. Heinecken, Riverside, and Pastor Bruno I. Ederma in the service.

Garden Party at Pacific Lutheran Seminary, Berkeley, California

fic Seminary's women's auxiliary turned out in force for the March meeting in Berkeley. up established three scholarships for women enrolling in school for master's degree in ious education. New faculty member specializing in this field will be added to staff.



Handshake Seals Opening of Parish Hall

Resurrection's Pastor Kenneth Olson at Canoga Park, Calif., greets Architect Jefferson Elmendorf after dedication of building

Miss Virginia Butt, parish worker for the Board of American Missions on synod territory, started work at Christ Church, Downey. She is surveying new areas, calling on prospective members, teaching leadership courses, and helping with organizational work in the congregation. Dr. J. Emory Ackerman is pastor.

THE SIXTH CLASS will be graduated from Pacific Seminary on May 9. Dr. Oscar A. Benson, president of the Augustana Lutheran Church, will address the eight men who graduate this year. The seminary, established in 1952, now has over thirty graduates in the active ministry, according to President Charles Foelsch.

THE REV. HAROLD LORIMER was installed as pastor of First Church, San Bernardino, on April 28.

Two veterans of the ministry retired from the active pastorate in March. Dr. Howard Anspach left for Temple City, Calif., and Dr. L. S. G. Miller for Winchester, Va. Both had been active in intra-racial work in the Los Angeles area.

VACATION CHURCH SCHOOL workshops were to be conducted by the Rev. Frank Klos, Dr. G. K. Wiencke, and Miss M. Fenner of the ULC Parish Education Bo at Phoenix, Los Angeles, Fresno, Richmo Sacramento, and Central Valley betw April 30 and May 7.

UNITED LUTHERAN CHURCH WOMEN meet in convention from May 7-10 at A mar, Monterey, Calif. Dr. Tambert speak.

THE FATHER AND SON banquet of Southern Conference Brotherhood scheduled at First Church, Glendale, on 3. Brotherhood Executive Secretary Hov Logan, a former member of First Chu was to speak.

FIRST ENGLISH CHURCH, Los Angele celebrating the 70th anniversary this y Dr. Albert B. Schwertz announced th goal of $70,000 has been set for the a versary year. The money will be used building improvements. The church rece inaugurated a broadcast of the Sunday m ing services over radio station KGER.

"The Lutheran" Is Going In Every Home in 627 Churches

Each year there are more United L theran congregations which decide send THE LUTHERAN to every family their rolls. The number of congregati was 573 last year, and is 627 so far t year. More 100 per cent congregatio are being enrolled at present. So which placed their subscriptions last w are not on this list.

Pastors and church councils h learned by experience that sending church's news magazine to each ho increases the congregation's understa ing of the church program, and also th willingness to support it. Some churc pay the full cost from their congre tional treasury. Others collect the s scription price individually from members.

The list of 100 per cent congregati as of April 22 is printed on the n three pages.

undred Per Cent for "The Lutheran"

hese congregations the church's news magazine is sent to every home

ADA
ville, Ont.:
ity

BBEAN
iedras:
nsfiguration

TRAL
ASYLVANIA
nsburg:
ns Creek
Paul
ottstown:
John
nity
ersville:
John
n:
ly Trinity
ick:
fy Trinity
ell:
Andrew
sle:
Paul
rfield:
John
na:
el
an Station:
Michael
ksville:
nscreek
David
Thomas
burg:
John
lem
burg:
cob
Peter
ericksburg:
John
nds Cove:
ld Hill
rtz
Mark
eger Memorial
de:
essiah
isburg:
piphany
t. Matthew
. Michael
obus:
lem
merstown:
t. Zion
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Creek
t. Zion
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ood Shepherd

Penns Creek:
Emanuel
Richfield:
Faith
Rockwood:
St. Luke
Shiremanstown:
St. John
Spring Grove:
St. Paul
Spring Mills:
St. John
Sunbury:
Eden
St. Peter
Thomasville:
St. Paul
Upper Frankford:
St. James
Williamsport:
Faith
Windsor Park:
Union
York:
Shiloh

CENTRAL STATES
Alliance, Neb.:
St. John
Bellevue, Neb.:
Immanuel
Bendena, Kan.:
St. John
Blue Hill, Neb.:
St. Paul
Broken Bow, Neb.:
Our Savior
Chappell, Neb.:
Grace
Cole Camp, Mo.:
United
Dakota City, Neb.:
Salem
Darrouzett, Texas:
St. Paul
Emporia, Kan.:
St. Mark
Fort Smith, Ark.:
St. Luke
Glasco, Kan.:
St. Paul
Kansas City, Mo.:
Bethlehem
Children's Mem.
St. Mark
Lincoln, Neb.:
Grace
Linn, Kan.:
St. Paul
Madison, Neb.:
Immanuel
Omaha, Neb.:
Morning Star
Prairie Vil., Kan.:
Faith
Scribner, Neb.:
St. John
Sedalia, Mo.:
Trinity
Springfield:
Messiah
Stamford, Neb.:
Trinity
Sunrise Beach, Mo.:
Kent Memorial

Valentine:
Messiah
Wellington, Kan.:
St. John
Westboro, Mo.:
St. John
Wichita, Kan.:
St. Paul
Wilson, Kan.:
Excelsior
Wolbach:
Trinity

FLORIDA
Fort Lauderdale:
Christ
Gainesville:
University
Hollywood:
St. John
St. Petersburg:
St. Andrew
Trinity
Sarasota:
St. Paul
Tallahassee:
St. Stephen
West Palm Beach:
First United

GEORGIA-
ALABAMA
Atlanta, Ga.:
Peachtree Road
Birmingham, Ala.:
Faith
Christ
Shades Valley
Columbus, Ga.:
St. Matthew
Cullman, Ala.:
Christ
Huntsville, Ala.:
St. Mark
Marietta, Ga.:
Holy Trinity
Mobile, Ala.:
St. Paul
Plains, Ga.:
St. Mark
Savannah, Ga.:
United
Warner Robbins, Ga
Faith

ICELANDIC
Minneota:
St. Paul
Mountain, N. D.:
Vikur
Winnipeg, Man.:
St. Stephen

ILLINOIS
Carthage:
Trinity
Chicago:
Calvary
Edgebrook
St. Andrew
Chicago Heights:
Trinity
Florissant:
Christ the King
Glen Ellyn:
Faith
Jonesboro:
Mill Creek
Liberty:
St. Peter
Macomb:
Trinity
Meredosia:
Trinity
Mt. Morris:
Trinity
Nokomis:
St. Mark
Olney:
Trinity
Queen City, Mo.:
St. Mark
St. Louis, Mo.:
Holy Trinity
Mizpah
Reen Memorial
St. Mark
Vandalia:
St. James
Virginia:
Grace

INDIANA
Albion:
Mt. Pleasant
St. Mark
Auburn:
St. Mark
Corydon:
St. Peter
Crawfordsville:
Christ
Delphi:
St. Matthew
Evansville:
Faith
Fort Wayne:
Faith
St. Matthew
Gary:
Grace
Goshen:
First
Hoagland:
Antioch
Mt. Zion
Indianapolis:
Bethlehem
Ebenezer
Good Shepherd
Pleasant View
Kokomo:
St. John
Lawrenceburg:
Emanuel
Middlebury:
St. John
Middletown:
First
Nappanee:
Zion
Pershing:
Zion
Portland:
Zion
Rockport:
St. Mark
Trinity
South Bend:
Bethany

Spencerville:
St. Mark
St. Peter
Springfield:
Bethel
St. Mark
Salem
Vincennes:
St. Paul

IOWA
Bettendorf:
St. James
Council Bluffs:
St. John
Eldridge:
Faith
Fairfield:
First
Iowa City:
First
Newton:
First
Pleasant Valley:
Trinity
Sioux City:
St. Luke

KENTUCKY-
TENNESSEE
Bellevue, Ky.:
Trinity
Louisville, Ky.:
First
Memphis, Tenn.:
Bethany
Nashville, Tenn.:
First
Holy Trinity
Shelbyville, Tenn.:
First

MARYLAND
Baltimore:
Calvary
Motherhouse
St. Andrew
Salem
Zion
Zion (City Hall)
Boonsboro:
St. Peter
Easton:
Grace
St. Paul
East Riverdale:
St. John
Hampstead:
St. Mark
Lansdowne:
Our Savior
Linthicum Heights:
St. John
Manchester:
Immanuel
Prince Georges Co.:
Our Savior
Salisbury:
Faith
Upperco:
Christ
St. Paul
Utica:
St. John
Walkersville:

St. Paul
Woodbine:
Calvary

MICHIGAN
Adrian:
Christ Redeemer
Allen Park:
St. Matthew
Ann Arbor:
Trinity
Battle Creek:
Trinity
Benton Harbor:
St. Mark
Detroit:
Augsburg
Cross of Glory
Holy Communion
Hope
Luther Memorial
Prince of Peace
Reformation
Resurrection
Flint:
Holy Trinity
Grand Rapids:
Faith
Gethsemane
Trinity
Lansing:
St. Stephen
Livonia:
Christ the King
Oak Park:
St. Timothy
Pontiac:
Ascension
Saginaw:
Our Savior
St. Clair Shores:
Triumphant Cross

MISSISSIPPI
Jackson:
Trinity

NEW JERSEY
Barnegat Light:
Zion
Beach Haven Crest:
Holy Trinity
Berlin:
Holy Communion
Burlington:
Holy Trinity
Caldwell:
Holy Trinity
Camden:
Christus
Glen Rock:
Good Shepherd
Gloucester City:
Bethany
Haddonfield:
Our Savior
Moorestown:
St. Matthew
North Bergen:
Bethany
Oaklyn:
St. Mark
Ocean City:
St. John
Palmyra:
Bethany
Phillipsburg:
St. John
Pleasantville:
Epiphany
Ramsey:
Redeemer
Red Bank:
Holy Trinity
Ridgefield Park:
Christ
River Edge:
Grace
Saddle River:
Zion
Trenton:
St. Mark
The Savior
Trinity
Union:
Christ
Villas:
Holy Spirit
Wildwood:
Holy Trinity
Woodbury:
St. John
Trinity

NEW YORK AND NEW ENGLAND
Babylon:
First
Bay Shore:
St. Luke
Bellerose:
Holy Trinity
Blasdell:
First
Brooklyn:
Reformation
St. Jacobi-St. Jam
St. Philip
St. Stephen
Buffalo:
Tabor
Byram:
St. Paul
Camillus:
St. Michael
Canajoharie:
St. Mark
Cold Springs:
St. Mark
East Glenville:
Good Shepherd
Elma:
St. John
Elmsford:
St. Mark
Endwell:
Our Savior
Fayetteville:
Good Shepherd
Grand Island:
St. Timothy
Greenport:
St. Peter
Greenwood Lake:
Grace
Kenmore:
St. Mark
Lancaster:
St. Paul
Lewiston:
Messiah
Littleton:
Christ
Liverpool:
Christ
Manorton:
St. John
Massapequa Park:
St. David
New Rochelle:
Holy Trinity
New York (Manh.):
Advent
Grace-St. Paul
Holy Comforter
New York (Bronx):
St. Peter
Trinity
North Syracuse:
Luther Memorial
Poughkeepsie:
St. John
Queens Village:
Redeemer
Rochester:
Atonement
Roosevelt:
Good Shepherd
Seymour:
Immanuel
Shelton:
Trinity
Southington:
First
South Ozone Park:
Good Shepherd
Stone Arabia:
Trinity
Syracuse:
Resurrection
Utica:
Zion
Wantagh:
Christ
West Camp:
St. Paul

NO. CAROLINA
Albemarle:
First
Belmont:
Holy Comforter
Brevard:
Good Shepherd
Cherryville:
St. John
Claremont:
Mt. Calvary
Concord:
Calvary
Prosperity
St. Andrew
St. James
Conover:
Faith
Dallas:
Holy Communion
Fayetteville:
St. James
Goldsboro:
Good Shepherd
Granite Quarry:
Christiana
Hickory:
Bethlehem
Messiah
St. Stephen
St. Timothy
Kannapolis:
St. Enoch
Center Grove
Kings Mountain
Resurrection
St. Matthew
Kinston:
Prince of Peace
Liberty:
Grace
Lincolnton:
Cedar Grove
Daniel
Maiden:
St. Martin
Mt. Pleasant:
Mt. Gilead
Newton:
Beth Eden
Grace
North Wilkesboro:
Atonement
Rocky Mount:
Trinity
Spencer:
Calvary
Thomasville:
Grace
Troutman:
Holy Trinity

NORTHWEST
Bathgate, N. D.:
Emmanuel
Cedarburg, Wis.:
Advent
Edina:
Calvary of Cahill
Kenosha, Wis.:
Grace
Milwaukee:
Redeemer
Minneapolis:
Valley of Peace
Monona Village:
St. Stephen
Sheboygan, Wis.:
First
Winnipeg, Man.:
First

OHIO
Acme:
Jerusalem
Akron:
Holy Trinity
St. Paul
Amanda:
St. Peter
Athens:
Christ
Barberton:
First
Bay Village:
Bethesda-On-Bay
Bowling Green:
St. Mark
Bucyrus:
St. Paul
Canton:
Zion
Carey:
Christ
Cincinnati:
Good Shepherd
Norwood
Walnut Hills
Cleveland Heights:
First
Columbus:
Hilltop
Reformation
Convoy:
Bethlehem
Covington:
Friedens
St. John
Crawford Co.:
Loss Creek
St. John-Leesville
Cuyahoga Falls:
St. Luke
Dayton:
North Riverdale
Our Savior
Messiah
Second Trinity
Defiance:
Zion
Dover:
Grace
Doylestown:
Zion
East Cleveland:
Calvary
Fairborn:
St. Mark
Findlay:
First
Galion:
First
Greenford:
Lutheran
Greenville:
Zion-Wakefiel
Hartville:
Emmanuel
Hicksville:
St. John
Holgate:
St. Peter
Ingomar:
St. John
Jeromesville:
Trinity
Stone
Kent:
Trinity
Lancaster:
St. Peter
Trinity
Leipsic:
First
St. John
London:
St. John
Lorain:
First
Good Shepher
Lordstown:
Lordstown
Loyal Oak:
Trinity
Lyndhurst:
Messiah
Magnolia:
Trinity
Mansfield:
First
Holy Trinity
St. Paul
Marshallville:
St. Michael
Middle Point:
Trinity
Millersburg:
Trinity
Minerva:
St. Paul
New Philadelph
Emmanuel
Newark:
Holy Trinity
St. Paul
Newton Falls:
Messiah
Oakland:
Clay Memorial
Oakland
Ohio City:
St. John
Orrville:
Augsburg
Paulding:
St. Paul
Perrysville:
St. John
Rows:
Pleasant Valle
Rowsburg
St. Peter
Shanesville:
Emmanuel
Lutheran
Zion
Shelby:
First
St. Peter

...ville:
...Union
Paul
...gfield:
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Luke
Paul
...Creek:
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Ridge:
John
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Jacob

...ouse Memorial
...io:
...gsburg
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...t-St. Mark
...nwood
...y Trinity
...rtin Luther
...r Savior
...fe (Yondota):
Luke
...town:
...John
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John
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Mark
...illes:
...nity
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Paul
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...surrection
...nnville:
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...and, Ore.:
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...on:
...Matthew
...n:
...Mark
...de:
...r Saviour
...le, Wash.:
...Mark
...Alaska:
...heran

Vancouver:
Immanuel

PACIFIC SOUTHWEST
Ajo:
Grace
Alhambra:
Grace
Our Savior
Buena Park:
Good Shepherd
Burbank:
Luther Memorial
Concord:
Good Shepherd
Culver City:
Grace
Duarte:
Faith
Fresno:
Luther Memorial
Glendale:
First
Hollywood:
Hollywood
Lakewood:
Mt. Olivet
Lanikai:
St. John
Las Vegas:
Reformation
Long Beach:
Gloria Dei
Oakland:
First
Pedro Valley:
Holy Cross
Redwood City:
Messiah
Richmond:
St. James
San Diego:
Christ
San Fernando:
St. Mark
Santa Cruz:
St. Stephen
Saratoga:
Prince of Peace
Walnut Creek:
St. Luke
West Covina:
Our Saviour
Yuma:
Faith

PENNSYLVANIA MINISTERIUM
Bethlehem:
Holy Trinity
Rosemont
Devon:
St. Luke
Dublin:
St. Luke
Durham:
Durham
East Lansdowne:
Immanuel
Easton:
Good Shepherd
Folcroft:
St. John
Fort Washington:
Trinity
Freemansburg:
Christ
Gilbertsville:
New Hanover
Hellertown:
Christ
Indianland:
Emmanuel
Kellers Church:
St. Matthew
Klingerstown:
Salem
Leck Kill:
St. John
Levittown:
Resurrection
Media:
Reformation
Morrisville:
St. John
Newark:
St. Paul
North Wales:
St. Peter
Oreland:
Christ
Perkasie:
Trinity
Philadelphia:
Ascension
Holy Spirit
Mediator
Muhlenberg Mem.
Reformation
St. James
St. Paul
St. Petri
Salem
Tabernacle
Pitman:
St. James
Pleasant Valley:
Trinity
Pottstown:
St. James
Sayre:
St. John
Springtown:
Christ
Topton:
Trinity
Wapwallopen:
Holy Trinity
Weisel:
Peace
Whitemarsh:
Zion
Wilkes-Barre:
Christ
St. Mark
Wilmington, Del.:
St. Philip
Zion
Wilmot:
St. John
Wind Gap:
Trinity
Wyomissing:
Atonement

PITTSBURGH
Ashtabula, Ohio:
First
Beaver:
Holy Trinity
Charleroi:
Christ
Erie:
Prince of Peace
Freeport:
Trinity
Greensburg:
Harrold Zion
St. Matthias
Harborcreek:
Hope
Knox:
Mt. Zion
Leechburg:
First
McKean:
St. Paul
Pittsburgh:
Faith
Mt. Lebanon
Mt. Olivet
North Zion
Punxsutawney:
Mt. Zion
Ross Township:
Christ
St. Petersburg:
Salem
Warren:
St. John
Zelienople:
English

ROCKY MOUNT.
Albuquerque, N. M.
St. Timothy
Denver, Colo.:
Messiah
El Paso, Texas:
Good Shepherd
St. Timothy

SO. CAROLINA
Cameron:
Resurrection
Clinton:
St. John
Ehrhardt:
Ehrhardt Mem.
Fairfax:
St. Nicholas
Trinity
Georgetown:
Trinity
Greenville:
Our Savior
Laurens:
Atonement
Lexington:
Providence
North Augusta:
Holy Trinity
North Charleston:
Messiah
Swansea:
Good Shepherd
Sandy Run
Walterboro:
Good Shepherd

TEXAS-LOUISIANA
Austin:
First
Messiah
Bellaire:
St. Martin
Corpus Christi:
St. Mark
Garland:
Reformation
Grand Prairie:
St. John
Houston:
Prince of Peace
Lafayette, La.:
First
Lake Charles, La.:
St. Paul
Miles:
Trinity
New Iberia, La.:
Trinity
Port Lavaca:
Salem
Richardson:
St. Luke
Snyder:
Grace
Tyler:
Our Savior
Victoria:
Our Savior

VIRGINIA
Bay Side:
Our Saviour
Charlottesville:
St. Mark
Chilhowie:
St. James
Culpeper:
St. Luke
Danville:
Ascension
Harper's Ferry, W.
St. John
Harrisonburg:
Trinity
Knoxville, Tenn.:
Gloria Dei
Messiah
Lynchburg:
Holy Trinity
Madison:
Mt. Nebo
McLean:
Redeemer
Morristown:
Good Shepherd
Mt. Tabor:
Mt. Tabor
Oak Ridge, Tenn.:
Grace
Petersburg:
Our Redeemer
Pulaski:
Woman's Mem.
Radford:
Christ
Timberville:
Rader
St. John
Virginia Beach:
Good Shepherd
Williamsburg:
St. Stephen

WARTBURG
Arenzville, Ill.:
St. Peter
Baroda, Mich.:
St. John
Bluff Springs, Ill.:
St. John
Golden, Ill.:
Trinity
Joliet, Ill.:
Faith
Lyons, Ill.:
St. Paul

WESTERN CANADA
Carrott River, Sask.:
St. John
Tisdale, Sask.:
Christ
Watrous, Sask.:
Christ

WEST VIRGINIA
Aurora:
St. John
Bittinger:
Emmanuel
Clarksburg:
St. Mark
Grafton:
St. Paul
Red House:
St. John
St. Albans:
Grace
Wheeling:
First English

First service of Our Saviour mission was held March 31 in development at Horseheads, N.

NEW YORK

First Services Get Start At Horseheads Mission

By HOWARD A. KUHNLE

BINGHAMTON—Services are being held by Pastor Dale L. Soderberg at Horseheads, an old town with a new future five miles north of Elmira. The mission in the rapidly expanding town will take the name of Our Saviour Church.

First service was held in a new house chapel on March 31 with an attendance of 141. The next Sunday, two services were held and church school had an enrollment of 89. Two Sunday services with increasing attendance have been held through last month.

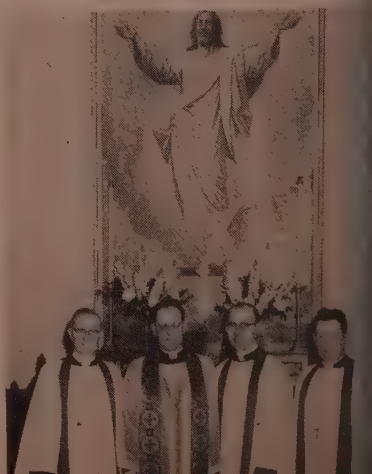
HOLY TRINITY CHURCH, Elmira, has purchased additional property to give the downtown congregation access to the church from two streets.

INSTALLATIONS included that of the Rev. Walter R. Kopp, former pastor of Epiphany Church, the Bronx, at St. Paul's Church, Liverpool, on March 24. Taking part were (*left to right in photo*) Dr. John H. Sprock, Pastor Kopp, the Rev. Melvin E. Yearke, and Pastor Rudolph S. Shintay.

The Rev. John B. Sanborn, former pastor of St. Paul's, Pittsford, was installed on March 17 at Luther Memorial Church, North Syracuse, by the Rev. Arthur [illegible] Hergenhan. Dr. Ralph W. Loew, Buffa[illegible] preached, and Dr. Frank H. Shimer, Sy[illegible]cuse, was liturgist.

The Rev. Paul C. Kaiser, mission de[illegible]veloper of St. Michael's, Camillus, was [illegible]stalled as first pastor on Feb. 24 by Pas[illegible] Hergenhan. Liturgist was the Rev. Allen [illegible] Griep, pastor of the one-year-old G[illegible]

Installation at St. Paul's Church, Liverp[illegible]



herd Church, a mission in Fayetteville.
ewly elected pastor of Prince of Peace
rch, Binghamton, is Henry F. Brau,
r at Philadelphia Seminary. Mr. Brau
member of First Church, Bridgeport,
a., served by the Rev. Herbert Hrdlicka,
er pastor of Prince of Peace.

nference President Resigns

STOR ARTHUR W. HERGENHAN resigned
onference president and pastor of St.
s Church, Oswego, to assume the pas-
e of St. John's Church, Jersey City,
The congregation was formerly served
r. Harold Haas, now executive secre-
of the Board of Social Missions. Pastor
enhan, who served St. Paul's for eight
, led in the erection of a parish hall.
ting conference president until the
ng of April 30 was the Rev. Melvin E.
ke, pastor of St. Paul's Church, John-
City. He announced that chief topics of
onference meeting would be presenta-
of the AIDS program by Sister Louise
oughs, and an explanation of the pen-
plan by Dr. George H. Berkheimer,
ative secretary of the Board of Pen-
Synod President Frederick R. Knubel
her with pastors and laymen was to
ct a panel on church administration.

tod's Brotherhood will hold its con-
on at Resurrection Church, Syracuse,
10-12.

THERAN SPEAKERS at civic Lenten serv-
ncluded Dr. Edmund A. Steimle, Phila-
ia, at Elmira and Utica; Dr. Carl C.
ussen, Gettysburg Seminary, and the
Wallace E. Fisher, Lancaster, Pa., at
use; and Dr. Arnold F. Keller, U ica,
inghamton. Dr. Frank H. Shimer is
tary of the Lenten services committee
e Syracuse Council of Churches.

ON CHURCH, Syracuse, presently without
stor, joined with Church of St. John's
St. Peter's Church in its Wednesday
ng Lenten services. Services alternated
een the two churches. Preacher was
ev. Richard C. Pankow.

8, 1957

LUND RETURNS TO OHIO

NEW YORK — The Rev. Gordon C. Lund, director of public relations for the Lutheran Evangelism Mission, has accepted a call to become pastor of St. Luke's Lutheran Church, Mansfield, O., next month. He succeeds Dr. Herbert S. Garnes, Sr., who is retiring.

In his New York post, Pastor Lund has been responsible for planning and directing the advertising, publicity and promotion for the Lutheran Evangelism Mission and the preparation of public relations materials used in the 220 local area missions that comprise the church-wide program.

Previously, he was pastor of St. Paul's Church in Greenville, Ohio, for two years, and director of publicity at Wittenberg College for three years. He is a graduate of Midland College, Fremont, Neb., who served in the U.S. Army Air Force in World War II and spent five years in secular public relations work before entering Hamma Divinity School in 1951.

Several Syracuse churches held fellowship meetings after Wednesday Lenten services showing religious motion pictures or featuring special talks by the pastor.

Eastern Conference to Discuss Pension System, AIDS Program

By CLAYTON G. VAN DEUSEN

ALBANY—The spring convention of the Eastern Conference will be held May 9 at Trinity Church, Castleton-on-Hudson. Dr. Herman S. Keiter will preach at the communion service. Participants include Pastors

N. Y.: ALBANY . . .

Alvin Messersmith, James Hilton, and Walter Bielitz. Dr. Keiter is head of the Department of Religion and Religious Education at Hartwick College.

Highlights of the convention will be the presentation of the ULCA pension system by Dr. George Berkheimer; a presentation of the new AIDS program of the Board of Deaconess Work; and the dinner for the synod president, Dr. F. R. Knubel.

CHURCH COUNCILMEN'S CONVOCATIONS, sponsored by the synod, will be held at First Church, Albany, May 22; St. Paul's Church, Red Hook, May 23; and St. Luke's Church, Amsterdam, May 24. Introductory remarks by Dr. Knubel will be followed by a panel discussion. Questions will be submitted in advance by the councils.

THE SHORTAGE of pastors in the conference is gradually being relieved. The Rev. Harold Harter was to become pastor of St. John's Church, Canajoharie, May 1. Seminarian Ernest Spangler has accepted a call to Raymertown, and Seminarian Richard Rieger to the Fort Plain parish.

Long Search Ends at Home Base

ALBANY—A fruitless search for a parish worker was conducted by St. John's Church, Poughkeepsie, the Rev. William Fuhlbruck, pastor. ULCA colleges and others were contacted for prospects but without results. In the end, a member of the congregation came to the rescue. Mrs. Vincent Kelly, wife of a church councilman, left more lucrative industrial employment to fill the position.

The congregation is negotiating to arrange a fund-raising campaign to relocate. A 7½-acre property was purchased for the purpose two years ago.

THE EVANGELISM MISSION moved ahead in the Eastern Conference. Missions were scheduled for the last week of April, May and June. Chairmen are Pastors Paul Henry (Kingston-Hudson), Ray Kulman (Tri-City Area), and Eugene Umberger (Johnstown-Cobleskill).

DR. HAROLD HAAS, executive secretary the ULCA Board of Social Missions, speak at the commissioning service of Tri-City Area, at First Lutheran Chur Albany, May 12.

WISCONSIN

Reinstatement of Wrigl One of Convention Issu

By CHARLES A. PULS

MADISON—Pastors and delegates from far west as Montana will converge on Ap ton May 21-23 for the Northwest Sy convention. Dr. Jonas H. Dressler, for president of Northwestern Seminary, wil honored at the alumni dinner the night ceding the opening of synod.

One of the questions to be settled is, " the synod accept the recommendation o examining committee and reinstate to ministry Victor K. Wrigley, found guilt heretical views a year ago?"

Considerable emphasis is expected t placed on Lutheran World Action in of the fact that for two years the synod failed to meet its assigned objective. signed to represent the ULCA is Dr. H Endress, executive director of the Luth Laymen's Movement for Stewardship.

STEWARDSHIP Secretary George B. Creary is already emphasizing increased ing in 1958 when the ULC observes its anniversary and sets out to raise $15 mil Meetings to be addressed by Dr. Ea Erb and Dr. Richard H. Gerberding, r senting the ULC Boards of Foreign Home Missions were scheduled at Rede Church, Milwaukee (April 29), St. P Neenah (April 30), and Luther Mem Church, Madison (May 1).

AN ACTIVE "Sons for the Ministry" gram conducted by means of monthly l sent to all interested young men by sy Parish Education Secretary Clarenc Lund, will be continued at a week-en treat at Pine Lake, June 8-9. The Franklin Heglund, Menasha, is dean.

THE LANGUAGE OF LOVE IS UNIVERSAL

EFUGEE CAMP
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, Wis., their
. They arrived
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Brotherhood of
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ford and spent
first weeks with
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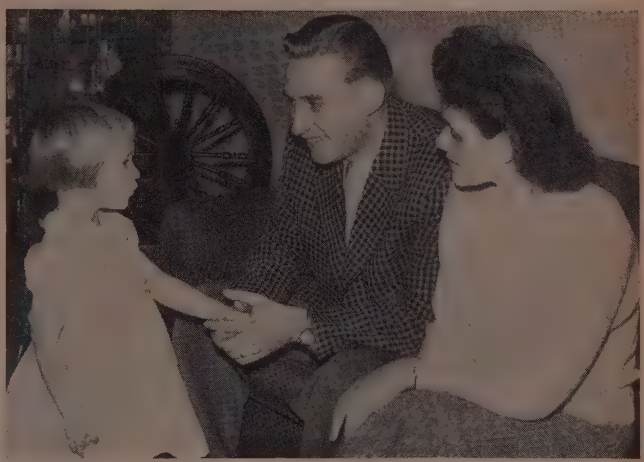
ation, the David
s, with whose
hter, Ginny,
are shown hav-
a first friendly
The language



Bruno and Brigitte Schmidtke with Ginny Hales in Hartford
A smile and an outstretched hand need no interpreter

—the Schmidtkes knowing no English and Ginny speaking no German—didn't seem to , and the Schmidtkes, refugees from East Prussia, have rapidly put roots into American soil. moved into a home which members of the church helped furnish, are both working in an trial plant and joined Redeemer Church on March 3. Pastor is the Rev. P. Frederick Opem.

LM SUNDAY marked the organization hrist the King congregation, Milwaukee, groundbreaking for new Redeemer ch, Hartford.

PERATION V.C.S." in behalf of the va- n church school program was brought isconsin parishes by staff members of Board of Parish Education. The Rev. k W. Klos, Frank Bretz, and Miss erine Juram visited Marinette, Oshkosh, aukee, Hartford, and Racine.

E SPRING CLOTHING · DRIVE for Lu- n World Relief is expected to produce ast six boxcar loads of clothing. Col- on centers and dates are: April 27, Mil- ee; April 30, Oshkosh; May 4, Racine; 11, Sheboygan; May 18, Eau Claire; 18, Madison.

AVA, synod's newly organized con- tory library of audio-visual aids, now s 89 congregations, 46 in Wisconsin. trips and slides have been made avail- able through the Milwaukee depository.

CONSTRUCTION of a parsonage, with basement to be used for the Sunday school, is underway at southwest Neenah, according to Synod Missionary Dwight H. Shelhart. It is being built with possible purchase by the synod in mind. Said the contractor, a council member at St. Paul's, Neenah: "If the synod doesn't want to buy it, we'll sell it to someone else. We believe the new mission needs to be housed as early as possible." Figures on the proposed church site will be ready when the synod's home mission board meets. Pastor Charles W. Luhn began work in the area May 1.

Missionary Shelhart has two more fields slated for development in Wisconsin—at Kenosha and Milwaukee.

THE BOARD of the United Lutheran Camp at Pine Lake has decided against building a new recreation hall in 1957. Future developments of the camping program are be-

WISCONSIN . . .

ing studied. Building projects will be geared to the findings of the study. Pine Lake Camp completes ten years at the new location this year.

Pastors in and out of Wisconsin vacationing in the vicinity of the camp who will be available for preaching at Sunday morning chapel services are asked to communicate with the board chairman, Dr. C. A. Puls, Madison.

DR. JOSEPH SITTLER, professor at Chicago Seminary, was featured speaker at the religious emphasis series given at the University of Wisconsin.

AT LEAST $48,000 is needed to put into effect the enlarged program of the Lutheran Student Foundation of Wisconsin. M than 6,500 students from NLC congregat are enrolled in Wisconsin's universities state colleges. Beginning in fall, full-t staff personnel will be called for can work at Milwaukee, Eau Claire, and M monie.

A fire in the parsonage of the Rev. Rob Bartsch, mission developer in Milwaukee, stroyed an estimated $7,000 worth of pers effects not included in the pastor's insura Conference President A. G. Streich has sou contributions to help Pastor Bartsch compen for his loss.

PACIFIC

Church in State Capital Built for Large Congregati

By OLIN G. DASHER

PORTLAND—Ground was broken on March 10 for the most expensive church plant in the Pacific Synod. St. Mark's Church, Salem, Ore., will cost almost $500,000 when completed next year. It is located on the mall of Oregon's modern capitol building.

Of contemporary design, it will be constructed of steel and Colorado pink stone, trimmed with Vermont marble and Indiana limestone.

The nave will seat 500, with provisions for accommodating 220 more. Sunday school facilities are planned for 500 pupils. Architect is Harold E. Wagoner of Philadelphia, Pa. Pastor is John L. Cauble.

To help further carry out the desire of the ULC to have a congregation in every state capital, one of the three new congregations in the Pacific Synod will be organized soon at Lacey, a suburb of Olympia, Wash.

Two other congregations, St. Stephen's of Seattle, and Good Shepherd of Richland, Wash., known as the "Atomic City," will be received when the synod convenes in St. Mark's new edifice in Portland, Ore., May 20-23.

Representing the ULC will be Dr. R. R. Belter, Wartburg Synod president. Representing Lutheran World Action and the theran World Federation will be Pastor Mau, who has spent the past seven yea Hannover, Germany, as senior repres tive of the LWF. He is now pastor of L Memorial Church (ALC), Tacoma, W

ONE of the 22 official visitors from t ULC to the Lutheran World Feder Assembly in August will be Pacific S President L. H. Steinhoff. Dr. Steinhoff chaplain at the synod presidents' confe in Columbus, Ohio, in early April.

CONFERENCES on the churches' inter- and inter-cultural outreach were schedu mid-May for National Lutheran Co congregations in Portland, Seattle, Spokane, in co-operation with the NL vision of American Missions.

THE PACIFIC SYNOD Luther League c vened in St. Paul's Church, Spokane, 26-28. Howard Logan, executive sec of the ULCA Brotherhood, represente LLA. Other speakers were Pastor Bracher of Seattle's Compass Center, the LLA will hold a work camp this mer. An "Essays for Christ" contes conducted before convention time d theme: "Give of Your Best to the M

ONE CHAIR IS EMPTY

SEATTLE — "How big is your heart?" is one of the questions Henry Riecks is asking of members of Holy Trinity Church, Mercer Island, Wash. Mr. Riecks is benevolence chairman of the congregation, and has been writing letters to the families of the church to emphasize the need for Christian stewardship on a world-wide scale.

He asked members to "feed one extra child during Lent," by contributing the equivalent amount to benevolences of the church. To dramatize the need for the program at a time at which thousands of children are starving spiritually and physically in Europe and Asia, he gathered his own family around the table with the empty chair of the "unseen guest" as a mute reminder.

HEA stands for the Christian Higher ...cation Appeal of the Pacific Synod ...h endeavors to raise $60,000 over the ... three years for Midland College and P...fic Seminary. All synod pastors ex...ged pulpits on May 5, making a strong a...al for more men for the ministry and ...time Christian workers, and for better s...ort of church-related institutions of ...her learning.

...ACATION CHURCH SCHOOL workshops on t...1957 VCS Series are being conducted in ... areas, stretching from Medford, Ore., ...pokane, Wash. The workshops are being c...ducted by staff members of the Board ...Parish Education.

...ISS HELEN STEIN, a member of Zion C...ch, The Dalles, Ore., has been chosen ...oman of the Year for 1956 by the local ... Sigma Phi Sorority chapter. She was ... for outstanding services to civic or...ations. Miss Stein is well known in the ...d through her work in Luther League, Sunday school, and Women of the Church.

MESSIAH CHURCH, Bremerton, located near the Naval Yard, has purchased property on a highway and is drawing plans for a new church, Pastor Kenneth F. Wieg announces.

Vancouver Evangelism Mission Unites Five Lutheran Bodies

NEW CHURCH BUILDINGS figured prominently in the evangelism mission held in Vancouver, B. C., in March. The mission to pastors was held in the new Icelandic Church (ULC), rallies in new First Church (ELC), only Lutheran church in the city of sufficient size to accommodate the large crowd.

General chairman was Pastor A. A. Schweitzer of Redeemer Church (ULCA). The ULC was joined by ELC, Augustana, ALC, and Icelandic churches. Missioners

PACIFIC . . .

came from as far as Minneapolis and Denver.

Regional Director Ross Hidy served as missioner in Redeemer Church. Pastor Benner Weaver of Messiah Church, Denver, preached at the Icelandic church. An Augustana congregation had the services of a ULC missioner, Richard Christensen of Seattle.

Of the 1,700 confirmed members in all congregations who participated, about 15 per cent received instruction and practical experience in lay evangelism. More than 400 calls were made. A new congregati of 140 adults and more than 100 child could be established with persons won the church through the mission.

CHURCH LIGHTING FIXTURES

We specialize in meeting budget requirements. Send details for suggestions and delivered prices. Colonial Lighting Co., Box 192, Port Colborne, Ontario.

Director of Religious Education

A large downtown Lutheran congregation in the midwest is looking for an ordained man to join ministerial staff as director of religious education. Send photo and details to Box 718, The LUTHERAN.

No MEMORIAL will be so appreciated by future generations as your gift of beautiful church LIGHTING FIXTURES or RADIATOR ENCLOSURES. Write Albrecht Company, Iowa City, Iowa.

SUMMER COTTAGE FOR SALE

Paradise Falls, Pennsylvania. Living room with fireplace, four bedrooms, two baths, kitchen, dining porch. Completely furnished, all modern conveniences. Close to lake. Must be Lutheran. Contact John Kuehner, 219 S. 45th Street, Philadelphia 4, Penna.

AGENTS!

Sell fast moving, nationally advertised "Spun-Gee" miracle dish towels and other items. Buy direct from manufacturer. Free details. Textile Bag & Specialties, 3338 Frankford Avenue, Philadelphia 34, Pennsylvania.

Eleventh Annual Session
POCONO CHURCH MUSIC INSTITUTE
Ministerium Camp, Shawnee-on-Delaware, Pa.
July 1st to July 12th
Faculty: Ensrud, Bergen, Berkemeyer, Fleischer, Fountain, Walker.
Write: **Dr. Earl F. Rahn**
819 Muhlenberg Bldg., 1228 Spruce St. Philadelphia 7, Pa.

PENNSYLVANIA

Spring Brings Varied Progran To Church Auxiliaries of Syn

By LUTHER E. FACKLER

PITTSBURGH—Spring brought busy d for all auxiliaries of the Pittsburgh Syn Groups scheduled rallies, conferences, re retreats. Luther Leaguers and United Lutheran Church Women announced week retreats at Camp Lutherlyn.

Pittsburgh Young Adult Lutherans pla weekend of fellowship and inspiration Camp Lutherlyn in the last week in M Dr. John W. Doberstein of Philadel Seminary, Campus Pastor Earl T. Kna and the Rev. Robert Brunk will talk on meaning of "Living with the Church."

Recruitment for the ministry was em sized in a program developed by the ecutive committee of the Central Co ence. Young men were guests of pa at dinner meetings and heard talks on ministry by students from Thiel College Gettysburg Seminary and by a student tor and a retired minister.

Church Telephone Lines Are I

PITTSBURGH RESIDENTS trying to reac Andrew's Church (Missouri Synod) by phone in recent weeks had a hard Although the church has three lines telephone company counted over 1,000 signals in two days. Two more lines been added to relieve the congestion.

Reason for the unusual traffic load fact that the church has followed th ample of churches elsewhere by insti a telephone prayer service. Pastor A F. Brunn records a scripture verse short prayer every day which is being automatically to anybody calling one church's numbers. Over 2,000 tele calls are being received daily.

therans Not Guilty of as in House Sale

ITTSBURGH—While there was no "inten- al or wilful discrimination" in the sale roperty owned by the Lutheran Exten- Society in Pittsburgh, a city commission human relations reported last month, e is "widespread practice of discrimina- which permeates the housing industry ittsburgh."

he Lutheran Extension Society was not ault when the bid of a Negro publisher a house it owned was turned down while ower bid from another buyer was ac- ed. Racial bias had been charged by the ro and the city's commission had been d to investigate.

he commission found that the Negro, Beverly Carter, Jr., had not submitted bid through the agency which held an usive listing contract on the property, that the bid was contingent on securing 6,000 mortgage on the $18,500 house. a mortgage was not available.

Ir. Carter said that since he had looked a home in Pittsburgh for two years and been turned down by all realtors, he had placed his offer through the agency. The ncy acknowledged that it did not show es in "white" areas to Negroes.

inity Church, Shamokin, dicates Education Unit

By ARTHUR W. LAWVER

WILLIAMSPORT — Trinity Church, Sha- in (the Rev. Harold C. Fry, pastor), icated a new education unit during the k of April 28. Synod President Dwight Putman, Conference President Arthur Lawver, former Pastor Richard B. Mar- and the Rev. E. D. Ehrig, president of local ministerium, preached. The chapel ir of Susquehanna University sang.

CHRIST CHURCH, Lewisburg (the Rev. rge Bowers, pastor), broke ground for ew educational building and dedicated rish house, a converted fraternity house,

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on April 28. Conference President Lawv preached.

THE REV. HARRY R. SHIPE, for 35 yea pastor of Grace Church, Berwick, a nounced his retirement from the ministr effective May 1. The Shipes will reside Daytona Beach, Florida.

PLANS are being completed for a laymer retreat for the men of the Susquehanna Co ference at Cowan Center, near Lewisbu June 28-29. Retreat master will be Dr. P man. Discussion groups, with emphasis personal Christian renewal, will be led laymen.

TRINITY CHURCH, Milton, is preparing receive a refugee family. Members of congregation are supplying essential iter

AWARENESS of the growing need for mc pastors had led the *Berwick Enterprise* plan a feature series on sons of various lo churches who have entered the ministry.

"MY CHRISTIAN FAITH supports all my l and gives me strength to face every da Johanne Nielsen, a Bucknell University s dent of Norwegian parentage, told more th 400 Luther Leaguers and confirmands of Sunbury area at a rally on April 2 in Ch Church, Lewisburg. She shared the platfo with Young Gul Kim, from Seoul, Korea chemical engineering student who also spo on "What My Christian Faith Means to M

IOWA

Higher Benevolence Givin Keynote at Synod Meeting

By ALFRED J. BEIL

DES MOINES—Increased benevolence v ing will be theme for the keynote add at the Iowa Synod convention (May 20- and get much attention from delegate the meeting at St. John's Church, Moines. The theme is in line with eff throughout the church to double ULC portionment income offerings in 1958.

A new congregation, St. Mark's Chu Sioux City, will be received into the sy

elegates will find the names of nine congations singled out in the report on the e of the Church." They earned special gnition because eight laymen and four ors connected with them were chosen to the church at large in various capaci-

ne congregations are: First Church, r Rapids; St. Paul's, Clinton; St. John's, Moines; St. Mark's, Dubuque; First, field; St. Paul's, Postville; St. Luke's, x City; Trinity, Sioux City; and St. k's, West Des Moines.

addition to four youth selected by the ter League of America as caravaners, one student chosen for a college work ect, four lay members assumed positions ULC organizations. Frank H. Bretz d the staff of the Board of Parish Edun. John L. Berger became a director he Lutheran Laymen's Movement for ardship; James S. Brown was elected to Board of American Missions, and Mrs. er Voss to the Board of Foreign Mis-s.

he four clerical members are the Rev. mond Tiemeyer, new administrative asnt to ULC President Franklin C. Fry; Thomas D. Rinde, member of the Court Adjudication; Dr. Maurice E. Lesher, ber of the consulting committee on ch statistics; and Dr. Alfred J. Beil, ber of the Board of Pensions.

r. Ralph W. Loew, of Buffalo, N. Y., be ULC representative at the conven- Dr. Edwin Moll will speak for Lu-an World Action, and Professor Robert Marshall of Chicago Seminary will serve haplain.

Eugene Cox, a graduate of Central inary, Fremont, Neb., and Linwood dericksen, Chicago Seminary, Maywood, will be ordained on May 21. The Rev. Wingate (Resurrection Church, Ames, .), pastor of the home congregation of two ordinands, will preach the sermon. hree more seminary graduates will be ained in their home congregations. They Harvey Prinz (Chicago Seminary), at Mark's, Davenport; Harry Rohwer, Jr.

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IOWA . . .

(Northwestern), St. Paul's, Clinton; a David Miller (Chicago), St. Paul's, Davenport.

IOWA UNITED LUTHERAN CHURCH WOM will meet at St. John's, Des Moines, at same time the Iowa Synod convenes. M H. O. Neumann, president, announced t Mrs. Claud Williams, Chicago, ULCW ecutive board member, will be the offic representative.

Other guest speakers are: Miss K. Ma Jensen and Miss Esther Bacon, missiona on leave from Liberia; Mrs. Sedoris M Cartney, formerly of Japan, and author *In the Gray Rain;* and Sister Louise H roughs, director of AIDS, Board of D coness Work.

THE SYNOD LUTHER LEAGUE has sp sored an intensive program of caravan and youth rallies, and is making preparati for the Labor Day week-end convention be held at St. Mark's Church, Davenp About half of the congregations invited Iowa League caravaners to direct week- leadership training sessions and worksho

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13-15

...DIANA: St. Mark's Church, Auburn
...CHIGAN: Trinity Church, Battle Creek
...ENTRAL STATES: First St. Paul's Church, ...astings, Neb.
...ORIDA: St. John's Church, Jacksonville
...CIFIC SOUTHWEST: First Church, Glen...ale, Calif.
...ARTBURG: Peace Church, Steeleville, Ill.

20-23

...LINOIS: First Church, Decatur
...OWA: Central Church, Mason City
...HIO: Wittenberg College, Springfield
...ACIFIC: St. Mark's Church, Portland, Ore.
...ENNSYLVANIA MINISTERIUM: The Inn, ...ock Hill Falls, Pa.
...EXAS-LOUISIANA: Redeemer Church, ...ouston, Tex.

21-23

...ORTHWEST: Trinity English Church, ...ppleton, Wis.
...OCKY MOUNTAIN: Holy Cross Church, ...heat Ridge, Colo.

27-29

...EW JERSEY: St. John's Church, Ocean City

27-30

...ARYLAND: Church of the Abiding Pres...nce, Gettysburg Seminary

2-4

...ARIBBEAN: St. Paul's Church, San Juan, ...erto Rico

3-6

...ITTSBURGH: Thiel College, Greenville, Pa.

...-CHANGES OF PASTORATE—

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...NIS, PETER J. From Advent Church, ...hiladelphia. To St. Peter's Church, ...ethlehem.

FLOTHMEIER, ERNEST H. To St. Paul's Church, Telford.

MILLER, JOHN N. From Dover and Roundtown parish. To Messiah Church, Philadelphia, assistant pastor.

WARD, WILLIAM. From Rosemont Church, Bethlehem. To St. Peter's Church, North Wales.

VIRGINIA

LADY, CHARLES L. From Folton parish, Pa. To Konnarock, Board of American Missions.

LEONARD, H. BELK. From Kimberlin parish.

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SMITH, W. E. To Miller-Zion parish, Kr[ing]ville, Tenn.

DECEASED

DR. WILLIAM B. AULL, 87, died A[pril] 12 at Rowan Hospital, Salisbury, N. C.

Dr. Aull was a native of Newb[erry] County, S. C., and a graduate of Newb[erry] College and Lutheran Theological South[ern] Seminary; he did graduate work at Chic[ago] Theological Seminary.

He served the pastorates of Beuna V[ista] Va.; Wicker Park, Chicago; Pine G[rove] Church, Lone Star, S. C.; Trinity, C[hina] Grove, N. C.; Fairfax, S. C.; St. Jo[hn's] Church, Walhalla, S. C.; St. Paul's Chu[rch], Statesville, N. C.

Dr. Aull is survived by his wife, [the] former Mabel Deal; two sons, Will[iam] Salina, Kansas, and Arthur, San Ma[rcos] Texas; and six daughters, Sarah, M[ary] Mrs. Emmet Hansen, Mrs. T. Ballard I[sen]mann, Mrs. J. J. Fenner, and Mrs. Ho[ward] Covington.

Funeral services were conducted Apr[il] 1 at Trinity Church, Landis, N. C., by N[orth] Carolina Synod President F. L. Conrad[er] the Rev. C. V. Deal.

Burial was at Westlawn Memorial [Park] China Grove, North Carolina.

THE REV. JOHN HARTMANN, [83] died March 26 at Wayland, N. Y.

Pastor Hartmann was a native of [Ha]borstel, Germany, and a graduate of K[ropp] Seminary in Germany. He was ord[ained] by the New York Synod in 1895.

Pastor Hartmann served churche[s] Rochester, N. Y.; Westfield, Pa.; Catt[a]gus, N. Y.; Hornell, N. Y.; and Will[ia]ville, N. Y.

He is survived by two sons, John [H.] Claude, and a daughter, Margaretha G[ro]

Burial was in Mt. Hope Cemetery, [Ro]ester, N. Y. Pastors Paul Frohne and [W.] Betz conducted the service.

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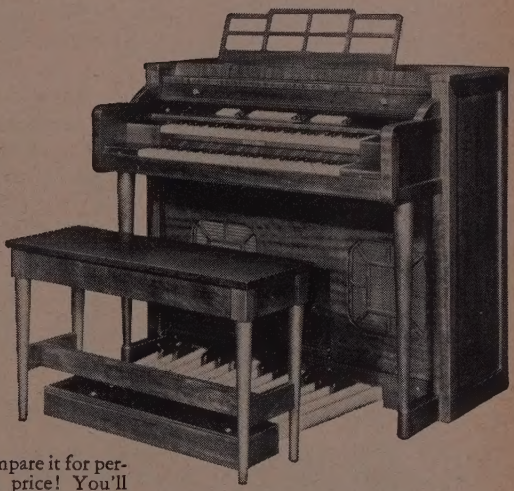

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IN CONCLUSION

THIS MONTH 23 of the 32 United Lutheran synods hold conventions. About 5,000 pastors and laymen are scheduled to attend, representing 2,700 congregations. The chief business, as usual, is acting on reports of officers, boards, institutions, committees. There will be an attempt to rouse enthusiasm for every phase of United Lutheran work.

With all this business on hand, there is danger that synods will not take time to consider how they may put in effect two important principles which were adopted at the ULC convention last October. Synods could at least appoint committees this year to bring some recommended strategy to 1958 conventions.

FIRST OF THESE are the statements on marriage and family life which the Harrisburg convention adopted. The whole report has been published as a small booklet and mailed to ULC pastors. Copies are available for all who want them.

To take these statements seriously, particularly in regard to remarriage of divorced persons, would be a long step toward improving our church's practices. The statements should be studied carefully by church councils, and explained fully to all congregations.

For instance, the provision regarding remarriage is that "the divorced person must give evidence of his Christian faith by his witness in the church, and must have received adequate counsel and training in preparation for remarriage." Strangers who knock at the parsonage door and expect to be married right away will have to be told that the church thinks seriously about marriage and can't act casually in such a sacred matter.

THE SECOND Harrisburg action wh requires intensive study in the synods the adoption of a "Statement on Hun Relations" which has special releva to the whole question of racial inte tion. Synods in various parts of country will have to proceed in this their own speed, depending on local ficulties. But no synod can afford to silent.

To commend the congregations wh have broken through the color line past year would have two effects. 1) encourage congregations which h gone through considerable internal a ment on the question. 2) To encou other congregations to make the effor

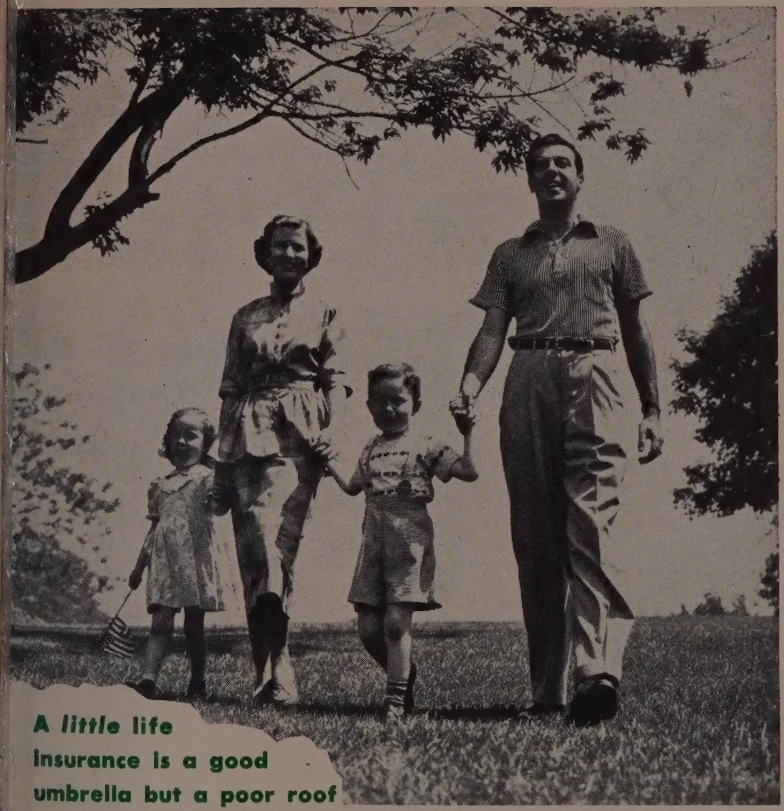
Something ought to be said on problem in every synod convention year. A great change is underway American life, a final liquidation of terrible situation created by impor slaves to this continent in the 18th tury. The church is being severely te as to whether it can provide effective le ership in solving a basic moral prob

Convention resolutions don't s anything, but they make some pe think, and they strengthen the posi of those who are trying to do someth

We always have much ongoing chu business which is of the highest im tance—maintaining colleges, establis mission congregations, supporting ho for old people. But we must never satisfied to concern ourselves wholly continuing the work we are already do

I suppose the priest and the Levit the story of the good Samaritan v hurrying along the road on impor church business. They were condem because they didn't take time for an usual situation which suddenly appe before them. We have to be alert o may make the same mistake.

—ELSON RU



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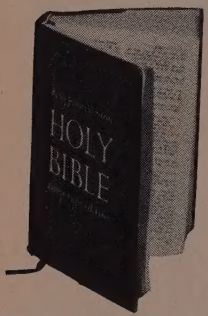

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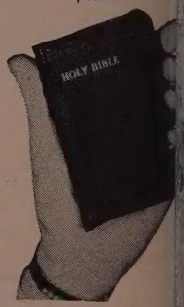

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